

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصْحَةٌ وَصَلَى عَلَى رَسُولِ الْكَرِيمِ

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SIR C. P. RAY ON ISLAM

Islam is the most democratic of all religions. It is the perfect equalizer of humanity. The moment you embrace Islam, you are raised to a footing of equality with any member. In the mosque, the *Badshah*¹, the *Amir*², the *Faqir*³, the *Bukhishti*⁴ and the meanest of coolies⁵ pray side by side. Islam knows nothing about distinctions of colour. Islam has made universal progress from the borders of the Pacific Ocean to those of the Atlantic on account of its liberal policy. Then again within recent times Islam has been making gigantic strides in the Malay Peninsula not on account of the sword or the Koran—these parts have never been under Muslim rule—but because of its catholic and liberal policy.

The Unity.

¹ i.e., King. ² i.e., Rich. ³ i.e., Beggar.
⁴ i.e., Water-carrier. ⁵ i.e., labourer.

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HEAVENLY INHABITANTS

BY SHAIKH MUSHIR HUSSAIN KIDWAI OF GADIA.

For some time past scientists have been suggesting the possibility of life on the celestial bodies. Mars is supposed to be the most likely place to have living beings on it. At one time it was thought that the Mars is inhabited by very intelligent beings—more clever than we, the earthly human beings. It was guessed that these Martians had dug out gigantic canals for irrigation purposes which could be seen by extra powerful telescopes from our habitat, the earth. Lately this canal theory has been relegated to a doubtful position. In fact now the possibility of life on the planets is considered to be doubtful, but a Muslim can have not the least doubt about it. Of all the Books which are said to have come from God the Holy Qur-án is the only Book which has not only asserted the existence of God, but has proved it by cogent arguments and logic. In Chapter XLII at the end of the section 3 it has said over thirteen centuries ago :—

Wa min ayatihi khalk us samavate wal ardhe wa ma busse fihima min dabbatin.

And one of His signs is the creation of the heavens and the earth and what he has spread forth in BOTH of them of living beings.

Fihima has been used to leave no doubt that a reference has been made to Living Beings on Both the heavens and the earth.

The Holy Qur-án has not only asserted the existence of life on the heavenly bodies, but it has boldly made it a sign of the existence of the Almighty Creator, and it has referred to it in the same way as it has referred to the life on this earth.

I for one have not the least doubt that there is life on the planets.

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There might be birds or reptiles or mammals or all kinds of living beings that are found on this earth. It is possible that the life on the planets above may be quite different in form than what has evolved on earth, but the probability is that there would be some kind of similarity, and all will be bearing the impress of one Almighty Designer and Giver of life (*Al-Mohye*). It is possible, nay it is probable, that if there are intelligent living beings, Guides and Warners must have been sent to them also as they were to men on the earth to show them the Right Way. It is very significant that while speaking of the final Guide on this earth the Divine Author of the Holy Qur-án says :—

Wa ma arsalnaka illa Rahmatan lil-Alamin.

We have not sent thee (O Muhammad) but as a mercy for the WORLDS.

The word “ worlds ” has been used in its plural form—*Alamin.*

It has been repeatedly said in the Qur-án :—

Yusabbaho lilLahe ma fis samavate wa ma fil ardhe.

“ Whatever is in the heavens and whatever is in the earth declares the glory and praise of Allah.”

On one occasion we find in the Qur-án :—

Wa lilLahe yasjodo ma fissamavate wa ma fil ardhe min dabbatin walmalaikate.

“ All the living beings in heaven and in earth and the angels bow low to Allah.”

It is not only that the Holy Qur-án explicitly asserts that there is life both on the heavenly bodies and this terrestrial body called earth, but it very significantly declares in the first verse mentioned in this article —

Ma howa ala jame him-iza yashao Qadim

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The whole verse thus means : " And one of His signs is the creation of the heavens and the earth and what He has spread forth in BOTH of them of the living beings, and when He pleases He is All-powerful to GATHER them together." The last part hints at the possibilities of inter-communication between the living beings on the planets.

So if it pleases God men on the earth may some day be able to send messages to their fellow beings in the Mars. Under Divine inspiration they may be able even to invent means to come together. What splendid possibilities !

It is a great pity indeed that Muslims after a great rush for developing science engaged themselves only in polemics and in controversies over trivial matters. The Alims or Mullahs or Hojas confined their learning to the details of rituals and ceremonies. The nation which had produced hundreds and thousands of prominent scientists in almost all the branches of science has not produced a single first class scientist for centuries. There is no religious book which has encouraged more the study of sciences (*hikmat*) than the Holy Qur-án. It itself contains many scientific truths. It is only a few years since the attention of certain European scientists has been drawn to the possibility of life on certain planets other than the earth. But over thirteen centuries ago Muslims were informed that life does exist in heavenly bodies, and further that it is possible, if man exerts himself to win the pleasure of God, that he may bring the living beings of the heavenly bodies and this earth together. So the Muslim scientists had been urged first of all and given much better and longer opportunity to invent means of communication or intercourse between the living beings of this earth and other earths (planets). Alas ! they have neglected their opportunity. It is said

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that one of their saints—Ibne Arabi—did travel by spiritual power over certain far-off planets, but what was wanted was the invention of some material means of interplanetary communication. If the Muslims had continued to cultivate *Hikmat*, which the Qur-án says is the best gift of *Al-Hakim*—the Great Scientist—to man, he would within the last centuries might have succeeded by the help of God in establishing interplanetary intercourse or communication. Alas! Muslims neglected the matter altogether. Let them take it up now more seriously than the others.

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BY DR. D. H. PEACOCK.

[The following is a report of an interesting lecture on the above subject delivered by Dr. D. H. Peacock at the Muslim Students Society, Rangoon. We print it with the hope that it will not only be found interesting but will also inspire Muslims to re-enter the field of Science.—Ed., I. R.]

When, in the 7th century, Arab Muslim conquerors overran Syria and Egypt they found in those places flourishing schools of chemistry. The destruction of part of the library of Alexandria by fire did not suggest that the attitude of the newcomers will be at all sympathetic toward learning, but a change, which we may perhaps call an improvement, soon took place and both in Egypt and in Syria the conquerors re-established flourishing schools. After the conquest of North Africa and Spain institutions of learning were set up in those countries; and to the schools and universities of Cordova, Granada, Seville and other cities of Spain, scholars from all Europe hastened to study medicine, mathematics and optics. The reputation of these Universities stood high until the middle of the Middle Ages, and they kept alive in Europe the tradition of Greek learning when it had almost completely died out elsewhere.

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The culture to which the Arabs found themselves heirs was derived mainly from Greek sources and, as far as the natural science were concerned, almost entirely from Aristotle whose opinions were promulgated with little change until the 17th century. He held that there were four elements, air, earth, fire and water, from which all other substances were derived. These four elements were themselves made from one single substance, the so-called prime matter. The occurrence and genesis of metals and minerals was explained in the following way. The action of the sun on dry ground was said to produce a "smoky exhalation" which consisted of minute particles of water in process of being transmuted to air. If these exhalations were imprisoned in the earth they gave rise to metals and minerals, the latter arising mainly from the "smoky exhalation."

While the metals arose from the "moist" or "vaporous exhalation" each exhalation was assumed to contain some of the other, and metals and minerals were therefore regarded as containing all four elements, their proportions depending upon the nature of the metal or mineral.

This theory of the constitution of matter was not entirely devoid of experimental foundation; was not, for example, a completely unreasonable deduction that substances which burn contain the element of fire or that substances which vaporise on being heated are converted into the element of air. One of the chief sources of error was the belief that two substances in combination would each contribute to the new compound their own peculiar properties. No clear distinction was drawn between chemical construction and the process of mixing, or between physical change and chemical change. There is every excuse for this confusion because it still exists, although not to the same extent as formerly.

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The chemistry of the Greeks and of their immediate successors was almost entirely concerned with the quantitative examinations of substances, the quantitative side of chemical processes being given little attention. The problem which occupied the attention of nearly all the chemists of the days was the problem of the transmutation of base metals into gold. Believing as they did, that all metals were made up of the four elements the success of their endeavours depended only in mixing these four elements in the correct proportions. To assist them in their work they used the principle to which attention has already been drawn, namely, that substances contribute to a new compound their own peculiar properties. To make gold, therefore, it was necessary to select and mix in correct proportions substances which possessed the properties of yellowness, heaviness, malleability and fusibility.

By the beginning of the 17th century there were three important centres of chemical science. At Alexandria Zozimus, the author in the 13th century of a chemical Encyclopedia, had effected a very useful synthesis of Greek and Egyptian knowledge. The fanaticism which led to the murder of Hypatia discouraged, but did not bring to an end the activities of the students at the Alexandria schools. Another centre was in Persia, where the Syrians driven from their country by the persecutions of Justinian had found a congenial home under the protection of the Sassanide kings. The 3rd centre was in Syria in the Monophysite monasteries. The celebrated Greek fire was one of the discoveries of the Syrian Alchemists.

The Muslim conquerors soon added to these centres of intellectual activity. Besides the schools in Spain, to which attention has already been drawn, academies were set up elsewhere and munificently supported by the governments of the time. In the 8th century the Abbaside Caliphs

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founded the famous academy of Baghdad where were translated the works of the mathematicians Euclid, Archimedes and Appollonius ; of the astronomer Ptolemy ; of the naturalists Hippocrates, Dissiondes and others. Besides these translations commentaries on these and related works were there produced. These translations were generally in Syrian until about the 11th century when Arabic translations were made. The apparatus sketched in these Syriac manuscripts often bears a striking resemblance to that used at the present day.

In these Muslim centres of learning, Greek culture was kept alive at a time when outside Byzantium it had no abiding place in the non-Muslim world. Here in these centres lived and worked a famous series of Muslim scholars. The name Algebra reminds us that to the Arabs we owe the beginnings of this branch of Mathematics, and to many other branches of science they made important contributions. We shall consider only some of those who were famous as chemists.

Of the Arab chemists one of the earliest and most well-known was Geber or Jabir Ibn Hayyan. He was born at Tus in Persia in 722 and belonged to the South Arabian tribe of Azd. His father was a druggist who, soon after the birth of Jabir, was executed for his intrigues on behalf of the Abbasides. Jabir was then sent to Arabia to be educated. After the Abbasides had assumed the Caliphate, Jabir came to Baghdad and held a position of some importance at the court of Haroun al Rashid where he was an intimate of the powerful Bermecide family. When that family fell into disgrace, Jabir fled to Kufa in Mesopotamia where he died about 800. He was the author of a considerable number of works, and his fame was so great that a number of books of a later date were attributed to him by their now unknown authors. It is, therefore, somewhat difficult to be sure of the exact extent of Jabir's

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knowledge of chemistry. He subscribed to the Aristotelian view that metals were made up of a smoky principle resembling sulphur and a vaporous principle resembling mercury. The conversions of most metals on being strongly heated into silvery liquids resembling mercury was regarded as evidence in favour of this view of the constitution of metals. It is remarkable that although he held this opinion, Jabir himself gave a very clear and accurate account of the preparations of Cinnabar by heating mercury and sulphur. The substances known to Jabir include potash and soda, saltpetre, sal ammoniac, alum, sulphate of iron, borax, nitric acid, silver nitrate and aqua regia. He prepared nitric acid by heating a mixture of sulphate of iron, saltpetre and alum and although the process is wasteful, it would certainly give nitric acid ; this seems to be the first account of the preparation of this important substance. He also described the purification of common salt by heating the crude substance, dissolving it in water, filtering evaporation to produce crystallisation and final heating to dry the product. Filtration was usually carried out by a strip of cloth to act as siphon by capillary action from a vessel containing the liquid to be filtered to one at a lower level. Jabir was familiar with the process of reduction and describes the preparation of lead from litharge :—

Take a pound of litharge and a quarter of a pound of soda and powder them well. Then mix them together and make them into a paste with oil, and heat in a vessel with a hole in the bottom, placed over another vessel. The metal will descend into the lower one pure and white.

Jabir was well aware of the importance of experimental work in chemistry. In one place he says :—

The first essential is that thou shouldst perform practical work and conduct experiments. For he who performs not practical work nor conducts experiments will never attain to the least degree of mastery. But thou, O my son, do not experiment so that thou mayest acquire knowledge.

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Elsewhere he states that it must be taken as an absolutely rigorous principle that any proposition which is not supported by proofs is nothing more than an assertion which may be true or may be false. It is only when a man brings proofs of his assertion that we say "your proposition is true." Would it be out of place to suggest that this latter statement of Jabir's may be displayed prominently in both houses of the reformed legislature? Jabir's ten rules for the practice of chemistry are of some interest: (1) the operator should know the reason for performing each operation; (2) the instructions must be properly understood; (3) impossible and profitless should be avoided; (4) time and season must be carefully chosen (a reference to the influence of the stars); (5) it is best for the laboratory to be in a secluded place; (6) the chemist must have trusty friends; (7) he must also have leisure to conduct his experiments; (8) and patience and reticence; (9) and perseverance; (10) he must not be deceived by appearances into bringing his operations to too hasty conclusions.

In the next century after Jabir lived Rhazes or Razi, Abu Bakr Muhammad Ibn Zakarraya, who was born in Persia at a town near Teheran in 866 and died in 925. His chief interest was in medicine for he was director of the hospital at Baghdad. He was a skilled experimenter, and attempted at a systematic classification of chemicals into three groups of which the first, the mineral group was sub-divided into six classes. Amongst salts he mentioned common salt and qate conde or sodium carbonate. This last has of course given to chemistry the term alkali, applied to substances which resembles sodium carbonate in their action on acids.

Avicenna or Abu Ali Ibn Sina, who was born near Bokhara in 980, was remarkable for his transmutation of metals. He held that just as it was impossible to convert

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a dog into a horse or a man into a bird, so it was impossible to convert silver into gold or copper into silver. He agreed that copper could be stained white to resemble silver and silver stained to resemble gold, and described methods of doing this, but regarded the change, quite correctly, as merely superficial.

The last great Muslim chemist is Jildaki who died in 1361. He was an experimenter of a high order ; he was familiar with the use of nitric acid to separate gold and silver and more remarkable still, appeared to recognise that " substances do not react except by definite weights." From his time onwards the pursuit of chemistry was carried on in the West. The Saracen rulers of the Muslim State proved less devoted to learning than their Arab predecessors and the Muslim colleges decayed. Their work was not lost however. In 1144 Robert of Chester translated into Latin from Arabic the composition of Alchemy which helped to make the study of alchemy fashionable in Europe.

The achievement of the Muslim chemists had been of great value. They kept alive the tradition of the experimental method as a means of gaining knowledge and testing conclusions, and they greatly added to our knowledge of practical chemistry and its applications. That they did not progress further is no reason for surprise. They had around them no nation which could spur them on to further intellectual efforts, and intellectual laziness is the most insidious of vices. Moreover, the time was not ripe. It was not until Newton had shown a new way of attacking the problems of natural science that chemistry was able to develop an useful and secure theoretical foundation.

The contributions of the Muslim chemists one thousand years ago were of value, but what of the present generation ? What encouragement is given by generous Muslim donors to young Muslim students who wish to

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make the study of chemistry their life work? It behoves those Muslims who are proud of the achievements of their forefathers to see that those who wish to carry on the high tradition of devotion to learning are given the leisure and opportunity to do so, and to see that chemical research is supported here now as it was in the days of Haroun al Rashid.

THE GREAT REVOLUTION

BY K. KUDOS.

The present Revolution though sudden and far-reaching in its consequences, is only the completion of that inaugurated by Islam thirteen and a half centuries ago. Islam introduced radical changes into every department of human activity and human thought, nay it changed the very conception of religion, bringing, as it did, within its scope everything of any importance in life. It created a strong sense of monotheism,—in itself, no doubt, an ancient institution, but destined, nevertheless, to cause many a revolution in other branches of human society. It introduced democracy and the equality of mankind. It raised the status of women, and laid down principles, which were, in the long run, to abolish slavery. It sanctified labour and spoke strongly against usury—the root cause of capitalism and aristocracy. It made Nature subordinate to Man, and exposed the errors which had, aforesaid, induced men to worship Nature in the guise of gods and goddesses. It encouraged new learning which reduced every component of the universe to the service of man, thus opening the door to material progress and giving an impetus to science, a thing unknown before Islam. Ignorance fought with Islam for the maintenance of old institutions, and though most of the reformatations were accomplished within three centuries of the delivery of the Prophet's message, the fight continued until the

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beginning of the present century when these reformations were brought to perfection. Events had begun to follow each other with greater rapidity, and in the beginning of the twentieth century they were strung as close as beads of a rosary. So it had been prophesied by the Holy Prophet Muhammad when he predicted a time which would bring Islam into prominence.

Imperialism, aristocracy, capitalism and the Western Church were at the height of their ascendancy in the last century, and it was the Great War which sounded the death-knell of most of the ancient things. These four institutions collapsed, giving way to absolute Democracy, sometimes identified with Labour. But the most wonderful change occurred in the sphere of religion. Religion had been losing ground before the onslaught of Free-thought and Atheism. Though the Church Christianity was destroyed, more or less, in this conflagration, and the institution of the Sabbath, albeit of long standing, lost its sanctity, religion, in general, emerged unscathed from the ordeal. Nay, rather it seemed to have acquired new vigour. Science, though one of the principal adversaries of Christianity, was found to uphold belief in God. It established such belief on an intelligent basis, but the God of Science was not the God of the ancient religions. The scientific world sought to behold Him in His real colours. It strove to find the Deity in the pages of Nature. But a large portion of revealed theology proved to be faulty in this respect.

Though men of science were dead against religion, but further research in Nature compelled them to bow down before the God of the Qur-án, for the God of the Qur-án was the same God as the God of Science. It could not be otherwise. If Science can read the ways of the Lord as He works in Nature, Revelation must also come from the same Source, to teach us how best to utilize the treasures

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of the universe. Thus, Theology and Science are one and the same thing. There can be no conflict between a true science and a true theology. They must work as comrades to further the cause of humanity. But science was unable to support a dogmatised theology which cannot be confirmed by scientific truths. Science, for instance, saw the principle of Evolution working everywhere. It established that everything in its inception was perfect. Though it gradually passed through various phases to reach its complete state, it was, nevertheless, free from defects. It was progressive. It could not go back from good to evil. Faced with these truths, it could not believe in human nature—the best handiwork of God—as being sinful or, indeed, anything other than perfect; nor could it lose its perfection by anything which occurred in the Garden of Eden. Again, everything in Nature, was capable of observing the Law. Obedience to Law was the rule of Nature everywhere, and, therefore, human nature could not be sinful, seeing that sin consists in our inability to obey the Law. Thus the study of Nature demolished the very basic principle of the Church faith—the inherent sinfulness of our nature. Further observations contradicted the beliefs in the doctrine of Atonement. The scientific mind not only failed to observe any illustration of the Church Scripture in the realm of Nature, but rather saw something directly contrary thereto, which shook the teaching of the Church to its very foundation. This teaching asserted that the mercy of God could not be manifested without receiving some compensation. Hence, the remission of sin (an act of mercy) could not occur until some penalty had been paid in respect of that sin. This led to the doctrine of the Crucifixion. But science saw that God's mercy and grace had found expression long before man came into existence, demanding no *quid pro quo*; so the principle of Atonement fell through. In like

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manner was demolished the Hindu doctrine of *Karma*. According to *Karma* or the transmigration of the soul, man is born into this life to reap the fruits of his actions in previous existences. All comfort and happiness in this life are the reward of his past actions. But if we analyse the factors of happiness, we find human actions playing a most insignificant part in comparison with the work of Nature and its contribution to our comfort. The whole of Nature has to work for it ; and this was so, aeons before we appeared on the scene. We came to utilize the things already created, which were most decidedly not the result of our own actions. The Qur-án refers to this phenomenon when it gives the lie to the doctrine under discussion. Again, if progressiveness was observed as a distinctive feature of everything in Nature, why should man alone be retrogressive ? His soul could not return again to the worlds he had already known under the principle of *Karma*. In this respect, the Theosophists would say that if we quit the world, leaving undone things which in the circumstances ought to have been done, we must come back to do them. Science, however, contradicts this argument too. Things in the course of their evolution have passed through various worlds of progress. If they have left any world, bearing with them some deficiency, that deficiency is made up in the coming world. The progressive entity did not revert to the past stage for that necessary rectification. Some children are born with defective organs. These are improved, perhaps, by medical treatment, but the child never returns to the womb for such correction. How wise, then, is the Qur-án to count in the list of Divine Attributes, *Ar-Rahman*,—He Whose blessings come to us without reward. We, therefore, need believe neither in the dogma of Atonement nor in that of *Karma*. Moreover, we find *Rabb* as God's first attribute. It means, He Who puts things on a progressive course,

from which they cannot turn back. Science has also relieved us of another false conception of theology, which was worked up into a high-flown philosophy in ancient India. It founded various schools of thought which are spoken of, even now, with pride by the Hindus, but practically they have been relegated to oblivion, seeing that they not only failed to further the cause of humanity, but retarded material advancement. India in ancient days remained barren of all such progress, and it was not until the coming of Islam that the country caught a glimpse of civilization, as we understand it to-day ; but the cause of this paucity was no other than the philosophy I have mentioned.

Matter and soul were taken as two independent entities, separate from each other in their birth. They were reckoned as eternal as God Himself, and the belief, in the long run, tended to destroy material progress. On the other hand, Islamic science, now reinforced by modern science, took its origin from the principle of the combination of ingredients. This law was discovered to be as ancient in its operation as the Law of Creation itself. In fact, both Laws synchronized with each other. The Holy Book also alludes to certain other principles in the universe working together with the principle of combination. It taught that ingredients of things first originated when various faculties were reposed in them. The said faculties remained in abeyance as long as the ingredients were scattered in space. Though situated far apart from each other, they were within the knowledge of a certain Power that knew also of their whereabouts, and how to exact homage from them. It knew how to combine them, and the proportions in which they had to mix. The Mighty Hand arranged them in their proper order, and then they began to exhibit their inherent properties. They remained, as it were, under keen watch and ward, until they

reached perfection. We observe these various operations in Nature, and we follow their example in order to complete our civilization. It demands on our part, intense conviction as to the existence of these Laws which could not exist if matter was eternal, with no mind in it. Matter may be taken as possessing various properties which may be considered as eternal as itself, but the Laws, under which these properties exhibit themselves, are definitely the qualities of the mind. To begin with, things cannot become combined unless their ingredients come under the operation of a Mind, as I have observed elsewhere. Secondly, things that are eternal are also indestructible, while many of the properties of matter become destroyed in the process of combination. Oil has the property of greasing things, but it disappears absolutely when mixed with alkali; while soap, the produce of a combination, counteracts all the effects of the greasiness. This shows that the properties of things are not eternal. The world thus remained, of necessity, devoid of all progress as long as it believed in the eternity of matter. Let me mention a typical illustration. Civilization began to work at full strength when the science of chemistry was discovered. This was admittedly the work of the Muslims. They knew that various things in Nature could combine with each other in different proportions and produce new things. They also knew other cognate sciences; but their method of discovery was new and speedy. All scientific researches begin with belief in certain data. Sometimes they are found to be wrong, and the whole process of research came to nothing. It is, in fact, the accuracy of the data that assures progress in science. But the Muslim scientists had no doubt about their success, since they based their data on certain Attributes of God, which gave them a true insight into the Laws working in Nature. For instance, they believed in God being *Al-Bári* (The Originator),

Al-Khâliq (The Combiner of things in given proportions), *Ar-Rabb* (The Reposer of qualities in things), *Al-Wâjid* (The Finder of things), *Al-Jabbâr* (He Who brings things to act according to His Will), *Al-Muhsi* (The Estimator), *Al-Muqtadir* (One Who makes the Law), *Al-Hâdi* (He Who puts things on the right path), and the like. These names refer to the laws upon which the science of chemistry is based.

Thus it appears that theology is not simply a mental luxury for the religiously-disposed. True theology in its true form, is the comrade of true science. It brings humanity to advancement. Wrong theology not only maims our faculties but it slams the door on all advancement. No sooner had Islam brought the true theology to man, than he began to progress by leaps and bounds.

MUHAMMAD : A BLESSING TO MANKIND

BY DR. KHUDA BAKHSH.¹

Who was it that within a brief span of mortal life called forth a nation, strong, compact, invincible, out of loose, disconnected, ever-warring tribes, animated by a religious fervour and enthusiasm unknown in the history of the world before, and set before it a system of religion and a code of morals marked by wisdom, sanity and sweet reasonableness? Who was it? It was none other than Muhammad, the Prophet of God.

¹[This article was sent to us by the late Dr. Khuda Bakhsh some months back. We regret very much that we were unable to print it earlier, more so because of the untimely and sudden death of its learned author. We take this opportunity of recording our sincere appreciation of the services of the late Dr. Khuda Bakhsh to the cause of Islam. Let it be said that in his love and veneration for the Holy Prophet he was second to none. Those Muslims who, during his last days on earth, tried to stigmatize him should have thought a great deal more over the whole question than they did. It was unworthy of any Muslim to question Dr. Khuda Bakhsh's sincerity. He, indeed, was a true son of Islam. May the Almighty rest his soul in peace!—Ed., I. R.]

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It was he who launched the new faith on its world-wide career. It was he who attacked heathenism in its very stronghold, its cherished sanctuary, at Mecca, the central point of Arabian idolatry.

The light dawned upon him, and the inner voice spoke unto him, and the decision was formed ; a decision firm and irrevocable, a decision for all time. The whole history of the Prophet is an eloquent commentary on the genuineness of this conviction. Battling against the whole force of his country arrayed against him, he stood undaunted, unshaken in his resolve. Is there one single instance of lapse from the position thus taken up ?

No consideration could induce him to give up that which he considered as a duty entrusted to him by the Most High, the duty of proclaiming Monotheism, in its undefiled purity, and of bringing back his erring countrymen, nay, the erring world, to the path of the true faith. Could anything but a conviction of the truth of his mission have sustained him in that terrible struggle ?

When enthroned as spiritual and temporal chief, what did he do to justify the most distant suggestion that he had altered or changed ? Did he change his mode of living ? Did he surround himself with the pomp of power ? Did he keep a retinue of bodyguard, or did he indulge in any one of those outward manifestations of earthly glory with which the monarchs of the earth, ancient and modern, have loved to surround themselves ? Did he amass wealth, or leave a large fortune behind ? In fact in no one single respect did he change. Power notwithstanding, and stupendous power too, for he exercised a power which the greatest of monarchs might have envied, he remained to the last simple, unostentatious, free from pride, living with his people in a noble self-effacement and a self-sacrifice rarely to be seen in life.

But it is so difficult for a European to understand the Oriental's attitude towards life and religion. With the Oriental, every act of his has a religious bearing, a religious significance. His whole life, from the cradle to the grave, is one series of religious performances. There is no sharp dividing line between religion and politics. There is no such thing as "give unto Cæsar what is Cæsar's and unto God what is God's"—Cæsar is but a representative of God and obedience to him is obedience to God. Muhammad combined the two functions. He had not only to regulate the ritual, frame religious ordinances, direct the worship of his followers, but he had also to attend to their material wants, to guide their political destiny.

And what Prophet of Israel from Samuel to Isaiah was not a maker of kings and constitution? At Mecca his sphere of activity was necessarily narrow and confined—at Medina, the slow march of events added to his prophetic office the arduous duties of the head of a State. It was not a purely ideal code of ethics and morals that he was called upon to administer, but a code workable in daily life and in conformity with the existing moral standard of the age and the people among whom he lived.

He would have failed most egregiously if he had dealt with the political problems in the spirit of a visionary, in the fashion of an idealist. Take, for instance, his attitude towards the Jews. Could we, in the light of the fact that we do know, find fault with him for his attitude towards them? Modern statemanship would, perhaps, have taken a far less merciful view than the Prophet did. He tried his utmost to placate them, but they would not be placated. They would not even remain neutral, but they took up an attitude of positive, aggressive hostility. They formed alliances with his enemies, and they even secretly helped them. Was he to let them alone to destroy what he was painfully and laboriously building up?

No statesmanship would have permitted or indicated any course other than the one adopted by Muhammad.

Take again his triumphal entry into Mecca. What a glorious instance of forbearance ! Arabia lay prostrate at his feet, and Mecca, the stronghold of opposition, was entirely at his mercy. Did he, then, show a spirit of revenge ? And could he not, if he had so willed, have cut off the heads of every one, those implacable enemies of his, who gave him no quarter, who forced him to leave his native land to seek shelter elsewhere, who held him up to scorn and ridicule, who persecuted him with a rancour and bitterness which was at once cruel, fierce and heart-rending.

But the personal element never entered into his actions—not once. He rejected every token of personal homage, and when the haughty chiefs of the Quraishites appeared before him, he asked :—" What can you expect at my hands." " Mercy, O generous brother ! " was the supplication. " Be it so, you are free," he exclaimed. His simplicity, his humanity, his frugality, his firmness in adversity, his meekness in power, his forbearance, his earnestness, his steadfastness, his humility in greatness, his anxious care for animals, his passionate love for children, his unbending sense of fairness and justice—is there another instance in the history of the world where we have the assemblage of all these virtues woven into one character ?

Muhammad set a shining example to his people. His character was pure and stainless. His house, his dress, his food—they were characterised by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave for work which he could do himself. Often and often was he seen in the market purchasing provisions ; often and often was he seen mending his clothes in his room, or milking a goat in his courtyard. He was accessible to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity, as also was his anxiety for the welfare of the community. Despite innumerable presents, which from all quarters unceasingly poured in for him, he left very little behind, and even that little he regarded as State property.

But if Muhammad as a man, stands as a peak of humanity, his work, no less, is strong with the strength of immortality. True, the political power of Islam has ebbed away, but its spiritual power is as young and vigorous to-day as it was when first launched on its wonderful, world-wide career. In India, in Africa, in China the Muslim missionaries have won laurels. They have succeeded signally and succeeded where Christianity, with all its wealth and organisation, has failed most hopelessly. But its success has been confined not only to backward races. Has it not secured proselytes even in cultured Europe?

And what is the secret of its success? The secret consists in its remarkable freedom from the fetters of embarrassing ritual and bewildering articles of faith. Islam is the simplest of all revealed religions, and it is, therefore, a religion compatible with the highest as well as the lowest grade of civilization. Its simplicity is attractive and appealing alike to the man in the street as to the philosopher in the closet. Goethe fell into raptures over the Qur-án and Gibbon saw in it a glorious testimony to the unity of God. Belief in one God and belief in Muhammad as the Prophet of God : such is the quintessence of our faith. This theoretical belief, however, is allied with a principle of infinite grace and wisdom ; namely, that it is not mere faith in the theoretical belief, but purity of life and honesty of purpose, sympathy with the afflicted, and love of our fellow beings ; it is the conjunction of the two, the theoretical and the practical, which ensures salvation. This is a lesson which must needs be taught, if we would make ourselves worthy of the great faith we profess.

The practical, after all, is more important than the theoretical. It is this side of religion which Islam has brought clearly to light, and it is this side which we must now cultivate more and more, if we would win the prizes

of life and come out triumphant in the terrible struggle for existence which is the most distressing feature of our modern civilization. Says Pierre Loti :—

Among us Europeans it is commonly accepted as a proven fact that Islam is merely a religion of obscurantism, bringing in its train the stagnation of nations, and hampering them on that march to the unknown which we call "Progress." Yet such an attitude shows not only an absolute ignorance of the teaching of the Prophet, but a blind forgetfulness of the evidence of history. The Islam of the earlier centuries evolved and progressed with the nations, and the stimulus it gave to men in the reign of the ancient Caliphs is beyond all question. To impute to it the present decadence of the Muslim world is altogether too puerile. The truth is that nations have their day, and to a period of glorious splendour succeeds a time of lassitude and slumber. It is a law of nature. And then one day some danger threatens them, stirs them from their torpor and they awake. This immobility of the countries of the Crescent was once dear to me. If the end is to pass through life with the minimum of suffering, disdaining all vain striving, and to die entranced by radiant hopes, the Orientals are the only wise men. But now that greedy nations beset them on all sides, their dreaming is no longer possible. They must awake, alas !

What did Muhammad bring to the world, wherein lies his immortal service to humanity ?

To a people steeped in the grossest form of fetishism he brought a pure and uncompromising monotheism,—belief in the One God, the Creator of the Universe. And, indeed, this gift was meant for the whole of mankind. It is an error to suppose, as it has been supposed by some European writers, that originally Islam was meant for Arabia and his own people alone. The Sura Fatiha speaks of the Lord of the Universe, and it is impossible to imagine that the Lord of the Universe ever intended His light for the guidance and illuminations of only a small fraction of humanity. There is not one single passage in the Qur-án which warrants the conclusion that Islam was addressed to the Arabs only. Facts, indeed, point the other way. To us, monotheism might seem commonplace enough, but it was not so when Muhammad delivered it to the world. By the side of the corrupting religion of the Arabs and the strange perversions of Christianity, it shone with all the

lustre and brilliance of a newly-discovered truth. To preach monotheism, such as that of Islam, to a world such as that in which Muhammad lived, was an instance of rare courage and heroism, and it was a work which could never have succeeded without light, help and Divine support. Its success, more than anything else, is a convincing proof of its Divine origin. But with this most valued gift he bestowed another of no less importance in the history of human belief and human morals. He awakened in man the idea of responsibility to his Creator. To the pre-Islam Arab it was the immediate present which was of importance and of real consequence. He cared not for the past, nor did he show any interest in the future. His life was one continual orgy, undisturbed by any serious thought, or unrelieved by any care for the morrow. Muhammad opened the eyes of humanity to the fact that man, as a rational being endowed with the gift of understanding, was a responsible being, fully accountable to the Almighty for his deeds and misdeeds. What a tremendous step forward this meant for mankind ! It is impossible for us fully to realise the importance of this doctrine, this article of faith. Man, henceforward, became a moral being. He was so to speak, born again, and born with a conscience,—that inward judge whose vigilance none can evade, and from whose judgment there is no escape.

Nor can we forget the sublime idea of brotherhood in faith which Muhammad, for the first time, introduced into the world. All Muslims were brothers. There was to be no wall of division, no difference founded on the score of nationality, and no distinction begotten of colour. Islam truly realised "the Parliament of men, the federation of the world." It was a splendid achievement. It was a beautiful ideal to aim at, to strive for, to live up to. For the Muslim the whole world was his home, entire humanity his kinsmen.

This broad and liberal doctrine found its counterpart in the splendid democracy which Islam set up. The head of the State and the Church was a popular nominee with very clear duties and very distinct obligations.

Read the inaugural speeches of Abū Bakr and Yazeed III, documents whose value is inestimable on a gold basis. Nothing like it has ever been realised in the East, and Europe itself has hardly any example to cite of so perfect democracy as was the one established by Islam. True, it was short-lived, but its existence, however brief, is a crowning glory to Islam.

A new view was opened, a fresh direction was given, a new starting-point was made—the whole past was obliterated, a new Arabia arose, and a new Arabian nationality was summoned into existence to take its place in the history of the world, and to hold aloft the torch of monotheism to guide erring humanity to the path of the true faith.

Glory to Muhammad for the light and illumination, for the joy and comfort and consolation which he brought to the sad suffering humanity.

CORRESPONDENCE

THE CHATEAU LAURIER,
OTTAWA.

DEAR MR. ABDUL MAJID,

Having heard that there were many Syrians here in Ottawa, I was most anxious to know something about them, and especially about our Muslim Brethren. Well, I was fortunate to find them out, and as soon as I knew one of them, I came to know all. The population of the Syrians here is about 15,000, of which ten per cent. are Muslims, the rest are Jews and Christians.

Now I want to tell you something about the condition of the Muslims here. They are only ten per cent. of the Syrian population, and as it would appear, their number being not large, they have no Mosque, though the Christians and Jews have their own places of worship. However, they try their best to keep up to their Muslim customs, or rather the Syrian customs, for instance, their girls are

not allowed to smoke, dance, or drink, or freely intermingle with the opposite sex. Even many of the non-Muslim Syrians observe these restrictions. The Syrian girls have their own clubs where they meet each other. In the club they are not allowed to speak the English or French language, but only Arabic, or they are fined 25 cents. This is done to keep the old language going; even their little children know Arabic, though they are born and brought up here, many of them are taught to read and write Arabic by their parents, especially the Holy Qur-án and prayers. However, these children know less than their parents do; and it is not too much to assume, that if this process continued, our blessed religion will in time to come be completely lost. May God save them! Amen! Just now they love their religion, and seem very eager to know much of the Muslim world. When I suggested to them that I could send them a magazine, *The Islamic Review*, they expressed their gratitude, saying "We would love to know more about this religion of ours, as we, being completely cut off from the Muslim World, are apt to know less and less, and so lose hold of the religion altogether, whereas this Review will keep us in touch with the Muslims. After reading it, we will give it to some other Muslim friends who will also appreciate it, and thus we will not think ourselves completely cut off."

Now I am trying to find some more Muslims, in Canada and the States, and to stir their feelings towards our religion which may lie dormant.

Another point I want to bring to your notice is that they do not intermarry here even among the different classes of Syrians.

Yours sincerely,
H. A. HAROON.

TRINIDAD.

B. W. I.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR AND BROTHER IN FAITH,

Assalamo Alaikum.

On Friday, the 5th of August, I was converted and became a member of the great world-wide religious fraternity of Islam. Prior to my conversion I followed Christianity as a unit of the Roman Catholic persuasion; but owing to the ritualism practised and the dogmatism imposed, coupled with, what I may with justice term, its Pantheon of lesser Deities (The Calendar of Saints), I found myself seeking another avenue for my religious expression. Protestantism, Methodism and the minor Christian sects drove me into a nebulous state, and I became apathetic as far as religion was concerned. But the innate urge to worship God truthfully goaded me, and I applied myself to the study of Christian metaphysics. In

metaphysical Christianity I found some solace, but transcendentalism often conflicts with logic, and I needed something rational. Fortunately I came in contact with Mr. Abdul Rahman and some other Muslim gentlemen who, upon my asking, readily placed all Islamic literature available at my disposal. Incidentally I became deeply impressed with the tenets of Islam. I diligently studied Islam and compared its teachings with those taught to me formerly, and finally arrived at the blessed conclusion that the Religion preached by The Holy Prophet Muhammad (may the peace and blessing of Allah be upon him!) is the only one which stands out prominently, as connotative of the marvellous grandeur of God and one which satisfies the spiritual craving of intellectual humanity.

Thus, Sir, to-day, all praise to Allah, I can glory in being a Muslim.

Yours in Faith,

ABU BAKR BEAUMONT-BENJAMIN,

(formerly Roderick Leofric Beaumont-Benjamin.)

DENVER,
COL. U. S. A.

THE IMAM,
THE MOSQUE, WOKING, ENGLAND.
DEAR SIR,

I have been reading the *Islamic Review*, which I find at the Denver Public Library, for some time now. I find it to be intensely interesting and instructive.

My ideas of Islam previous to my contact with the *Islamic Review* were limited, and for the most part erroneous.

The thing about Islam that appeals to me as portrayed by the *Review* is that it is so simple and reasonable, uncluttered as it is by a lot of saints, dogma and ritual.

Though I am a member of the Anglican Church, I was not raised in the Church, but became a member after I was twenty years of age. I have received, and still do, much comfort from my Church, but cannot agree with it on many points of faith and dogma.

Not only am I interested in Islam myself, but a friend of mine, a young coloured boy of about eighteen years of age, has become interested. He is a Roman Catholic, raised in the Church from infancy. It would not surprise me if he should embrace the Islamic faith. As for myself I believe that Islam offers a more satisfactory solution to the problems of our modern civilization than does Christianity. Therefore, I am sure that there are many people in this country who would embrace Islam if they could be brought in contact with it. They are not satisfied with Christianity as it is taught and practised.

We would like some more literature. If you have anything of a special interest for women, please send it, as I should like to give it to my wife.

Yours truly,
WINTHROP KIMBALL.

PENNAR,
PEMBROKE DOCK.

THE IMAM,
THE MOSQUE, WOKING.
DEAR SIR,

Many grateful thanks for your kind attention and literature which have been such a great enlightenment to me who has been in despair of enjoying the best of life.

I am returning, after deepest and earnest heart-searching, the 'Declaration Form,' which you have kindly sent me. I don't know whether it is filled incorrectly. If it is not, I will be delighted to fill in another.

Perhaps a brief account of my previous experience may help you to understand more fully what I have been. Aged, 30 years, an ex-soldier; I had been doing local preaching for the last four years until I realized that I could not believe in what I was preaching, i.e., I seemed to form a different idea of what Life here, and in the hereafter meant, and after a rigid self-examination found out the Truth. I wish I had done so years ago, I could then have enjoyed the essence of enlightenment. However, I must be thankful to God that I am no more in ignorance. Rest assured, I shall truly endeavour to spread the sublime truth which has come to me.

Thanking you for your past helps and hoping to receive the same in future.

Yours faithfully,
EARNEST W. BLACKMORE.

ARUNDLE STREET,
CAPE TOWN.

THE IMAM,
THE MOSQUE, WOKING.
DEAR SIR,

My great desire is to be thoroughly acquainted with the fundamental principles of Islam. The language which I read and understand best is English and I find it very trying to concentrate my mind on the articles pertaining to the faith of Islam. In August of the year 1932 it will be twelve months that I have been a

convert from Christianity. I wish to attain the goal of my spiritual salvation by knowing every aspect of Islam from its original sources that would prove beneficial to myself, and others, who may be in the same category as I am. You can picture the predicament I am in and therefore hope that you will instruct me by giving me your suggestions and instructions, which I'll gladly follow.

Yours fraternally,
MUSTAPHA WIENER.

THE EDITOR,
THE ISLAMIC REIVIEW.
DEAR SIR,

BATLEY ROAD,
WAKEFIELD.

I have just read a copy of the *Islamic Review*. During my stay in Egypt, etc., I became sympathetically interested almost in spite of myself. *This interest has stayed with me, but I have, until I saw the Review, seen no channel for obtaining information.*

I believe you supply literature on the subject, and I should be glad to have some to study at more length, or any information you can give me, confidentially.

Yours sincerely,
JOHN W. BEAUMONT.

PORTSEA, PORTSMOUTH.

DEAR BROTHER-IN-ISLAM,

Peace be unto you.

You asked me in your letter, which I received yesterday, to tell you what led to my seeking to be numbered with the Brethren of Islam. Well, really it has been a very gradual process. I served in the Royal Navy for a period of eighteen years, and was stationed at a great many places abroad where I frequently heard the call to prayer from the various Mosques—particularly in Constantinople and in some of the towns in North Africa, where I spent 14 days' holiday after an illness.

I was always struck by the devout attention at prayer-time shown by the worshippers entering their Mosque, much different from those of my own former church. Then, four months ago, one of my friends returned to England, on leave, and he was so enthusiastic about the Muslim Faith that I was deeply impressed and wrote to you for some books on the subject, which you so kindly supplied. After reading those books and purchasing an English translation of the Qur-án in a second-hand book-shop, I formed the opinion that to be a Muslim was the greatest blessing to be desired on the earth. The faith of Islam is broad-minded, clean, pure, sent by God Himself or otherwise it would never have prospered as it has done.

You have probably noted by my address and other facts that I am a working classman, therefore my means are not sufficiently large to give a great deal in alms, but I shall, according to my income, send you 5 per cent. of my total income each quarter—October, January, April and July.

The Qur-án which I have got is translated by the Rev. J. M. Rodwell. The translation, I believe, is correct, but the suras are mixed, and his comment in small print, shows a narrow mind and prejudice against our Blessed Prophet.

Yours fraternally,
EARNEST J. BROMLEY.

PRECIOUS GEMS.

Verily there are rewards for our doing good to quadrupeds, and for giving them water to drink. There are rewards for benefiting every animal having a moist liver.

* * * * *

And if a man abuses you and exposes your vice which is known to him, then do not expose any which you know in him.

* * * * *

Convey to others none of my words, except those you know for a certainty.

* * * * *

Islam consists in cherishing the profoundest respect for Divine Commandments, and extending sympathy to His creatures.

* * * * *

Imbue yourself with Divine Attributes.

* * * * *

God says : " O Man, only follow my laws, and you shall become like myself.

* * * * *

Whoever loves to me Allah, Allah loves to meet him.

MUHAMMAD.

ISLAMIC REVIEW

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* * * * *

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* * * * *

Whoever loves to me Allah, Allah loves to meet him.

MUHAMMAD.

THE WOKING MUSLIM MISSION AND LITERARY TRUST.

Balance Sheet for the year ending April 1932.

LIABILITIES.	Rs.	a.	p.	ASSETS.	Rs.	a.	p.	Rs.	a.	p.
Capital Account of the Trust.	81,242	3	4	<i>Reserve Fund.</i>						
Loan taken from Reserve Fund.	1,000	0	0	Fixed Deposits with Llyods Bank, Ltd., Lahore.				40,390	0	0
Overdrawal from the Bank.	633	3	8	<i>Investments.</i>						
				4% Government Loan Bond for 1960-70 re Mangrol Donation.				20,000	0	0
				<i>Cash in Bank.</i>						
				Savings Bank Account.				457	5	6
				<i>Cash in hand.</i>						
				Postage Stamps ..				21	4	9
				Stationery ..				48	0	0
				<i>Stock of Books.</i>						
				In India ..	5,022	0	0			
				In England ..	3,973	11	5	8,995	11	5
				<i>Furniture.</i>						
				In India ..	285	0	0			
				In England ..	7,500	0	0	7,785	0	0
				Advance recoverable				5,178	1	4
	82,875	7	0					82,875	7	0

The above Balance Sheet has been prepared from the records maintained in the office of the Trust, and exhibits the exact state of affairs of the Trust.

The books and vouchers have been checked.

The bank balances, both in the Current and in the Savings Bank accounts, have been verified and reconciliation statements prepared.

Out of the Fixed Deposit receipts for Rs. 40,390 a receipt for Rs. 25,000 has been produced. The Fixed Deposit receipt for Rs. 6,390 has been encashed during July 1932. This forms a loan from the Reserve Fund to Current Account and its proceeds placed in Current Account to meet current expenditure. The receipt for the remaining amount, viz., Rs. 9,000, is in the custody of the Bank as security against overdrawals which has a constant flow.

The existence of Loan Bonds for Rs. 20,000 with the Secretary has been verified. The figures for furniture are approximate.

ABDUL HAMID BUTT,

Auditor.

THE HOLY QUR-ÂN

AND ITS INTRODUCTION.

INTRODUCTION.

BY KHWAJA KAMAL-UD-DIN.

(Continued from Vol. XX, page 380.)

CHAPTER VII.

THE OPENING CHAPTER OF THE QUR-ÂN.

All submission (praise and thanksgiving) is for *Allah*—the Creator and Maintainer of the worlds ; The Beneficent (in giving free gifts) ; the Most Merciful (in giving manifold rewards for every good action). The Owner of the time of requittal. Thee do we serve and to Thee do we look for help (as the last resort). Guide us on the right path—the path of those who are blessed : not of those who have invited Thy wrath, and the misled.

What a wonderful piece of literary composition ! What a miracle in language ! Seven short verses only, but comprehensive enough to include the whole of the Qur-ân, and called, for this reason, the Mother of the Book ; few words, but each word equivalent to a volume, pregnant with truths to serve as our surest guides on all planes—physical, social, economical, intellectual, moral and spiritual.

At the very outset it speaks of *Allah*, the Name given to God by the Arabs, together with four other Attributive Names which lead us to a belief in the existence of the Deity, based on intelligence and reason ; referring indeed even to quite recent discoveries of science which distinctly tend to promote such belief. These Names not only do away with all those Attributes of Divinity current in other religions, Attributes which are repugnant to reason and intelligence, but make of *Allah* our Guide and Model in the pursuits of everyday life. It is clear that if Some One is the Author of this beautiful and beneficent universe He is the One who should be

INTRODUCTION TO HOLY QUR-ÂN

followed by us in every way. In short, the chapter is a summary of the whole Qur-ân. It gives us a code of life, a code wide enough to bring within its purview all that is necessary for human thought and action in the way of advancement. It presents a religious creed to which no one who has studied Nature and its phenomenon with care and observation can take exception! To whatever creed or class we may belong, we need a code of life, and such a code, in its most perfect form, will be found in these verses.

Humanity could not make even the semblance of progress while it believed that the universe was a haphazard product, the result of mere chance. To-day we realize that the world was designed for our use and benefit, and it is our belief in such a design that urges us to research in its various avenues. But the very idea of design leads us to believe in the existence of a Designer, and next, in the fixed nature of the ways which He has adopted in working out His scheme. This would facilitate our task of research. The Qur-ân has, when it is a case of essential verities, never left us to the mercy of hypothesis or surmises, but gives cogent reasons to establish the validity of each. It comes, therefore, with strong arguments for the existence of the Designer, but shows us also that it is to our own interest to cultivate a belief in the Deity. The history of progress begins with our acceptance of the fact that there exist laws ruling everything in Nature. It is for us to discover these laws and through them achieve wonders in the way of progress. The very idea of law creates belief in the Law-Giver, and so, we cannot make any progress unless we believe in the existence of the Supreme Being.

The world has never been free from atheism. It is more the wrong conception of Divine Attributes than the existence of the Lord itself that gives birth to scepticism.

We are asked to hold beliefs by some persuasions, the very acceptance of which is an insult to our intelligence, otherwise no one can take exception to the First Intelligent Cause who decidedly works in the universe all around. Nature exhibits some morals that appear to belong to an Intelligent Being, we must look to the observance of these laws in the Universe, particularly those affecting our creation and sustenance. We would willingly follow them if they constitute a religion just as we follow the will of a person, out of gratitude, if we are under his obligation in some way. The Qur-án came with this Gospel, and it therefore serves as a real consolation to the secular church.

It, however, may be rightly asked that how can we follow in the ways of the Lord when we do not believe in His existence. Though Science in its initial stages created an atheistic bent of mind, but it has now taken a new turn. It is more an advocate of Divine existence than otherwise. The world has never been free from atheism, and though it had existed from all time, yet no sacred Book, until the coming of Islam, had tried to refute it. Buddhist literature makes no mention of the Deity. Other books, though devoted to Him, give no reasons to prove His existence. Therefore in these circumstances it was natural that scientific mind should have sown the seeds of atheism. It came to its full growth in the first half of the last century, but received a severe check when it became known that scientific research had begun to discover certain laws at work in nature. It was also observed that though these were apparently at conflict yet, as often as not, they all served the one end. "Monism" was the name that was given to the phenomenon of harmony in the working of this heterogeneous mass. Further exploration revealed in nature Intellect, Power, Rule and Design, and ultimately the evolutionary principles at work in the

INTRODUCTION TO HOLY QUR-ÁN

Universe. This led men to believe in the existence of One Great Mind working behind the scene Who furthered the great Scheme. Thus the idea of God became established but in a most hazy manner, inasmuch as some were found to contend that these things could just as well be the inherent qualities of matter exhibiting themselves in the course of its development without the agency of any Mind. The Qur-án, however, dealt with the subject from an angle which made it impossible for any sceptic to honestly disbelieve in the Mind. The Book did not only lay down logical premises and then deduce inferences wherewith to preach Divinity, since this method, scholarly and precise as it might be, would not suit every type of intellect ; but it also spoke directly of God and referred to such phenomenon in nature as were too apparent to leave any doubt concerning Him. The Book adopted various ways of achieving this purpose, but I would speak here only of such things out of many, which also comprehended the above-mentioned verities as discovered by Science.

The Rule of Law obtaining in the world is repeatedly alluded to in the Book, and has been described in the clearest terms as a work of God. " Everything in heaven and in earth," the Book says, " submits to Him voluntarily and involuntarily."¹ No one can fail to observe that things in Nature are, as it were, bound to pursue a course prescribed for them by Some One Who has been styled *Allah* in the Qur-án. By way of illustration it refers to the mightiest things and every other luminary moving in the ethereal firmament as being bound with the chains of Law ² as being unable to swerve an inch from the orbit of revolution allotted to them. Though moving very near to each other, they never come in each other's way. This, the Book says, is under the decree of the Lord Who is All-Mighty and All-Knowledge.³ The Book also defines

¹ 3 : 82.

² 36 : 38.

³ 36 : 38.

the time when this Rule began. No sooner were the things necessary for their further development created, than the Law was at once ordained to guide them.¹

Evolution.—The Holy Qur-án, as I observed elsewhere, is the first book that draws our attention to the principle of Evolution at work in the creation of all things. There was nothing haphazard about it, any question of things coming into existence suddenly of their own accord, as it were, hardly arises. There was first a design: then arrangement of original things before their combination; next, they were put in the course which they had to follow through several stages of development till they reach the final goal. The Book also spoke of the various faculties reposed in the original ingredients, which were disclosed gradually in the course of Evolution. It established the working of a ground scheme under the ever vigilant eye of its Maker, through thousands of years in some cases, in order to bring things to their final fruition. The Holy Book ascribed all this to the One Great God.²

Monism.—The discovery of Monism had to wait for some fifty years before the idea of God dawned on men of science. It was the discovery of the mind working in Nature which, together with belief in Monism, established Monotheism. But the Qur-án spoke, at the same time, of the Great Designer, wherever it referred to Monism; which was declared to be a part of the scheme. The Book, for instance, announces that all that is in the heaven and the earth is subservient to man.³ From the mightiest Sun⁴ down to the insignificant atom, everything is created to serve one main object: the service of man. How could this grand purpose be attained if there were more than one hand to work it out? Not even the magination of all the poets could depict or suggest harmony in the ancient deities. The divinities in Greek or Indian mythology

¹ 25; 1.

² 20; 52; 80; 19; 27-32.

³ 45; 15.

⁴ 14; 23—33.

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had always some apple of discord to set them by the ears. Again, the Book refers to various other phenomena in Nature that work apart from each other in different spheres which nevertheless converge to the same one end—the service of man. In chapter 2, verse 164, it cites the coming of the rain, which helps us in the production of crops, and traces its origin from the very beginning when the heavens and the earth were created. The latter was made to stand on its axis at a certain angle, and this caused the alternation of day and night. From the torrid regions of the Earth water evaporated upwards, and when cold winds came to occupy the vacuum thus made, the vapours became condensed into clouds which were spread about by the blowing of the winds. These clouds came in the form of rain to fertilize the earth everywhere. The same blowing of winds, on the other hand, helped the navigation on the sea, which, too, produced its treasures for our profit. Thus we find several laws working in spheres far distant from each other to achieve these results. The Laws often conflict in their functions, but for all that they are tending to the same end. This is the conclusion as stated in verse 163 : “ Your God is one God—the Beneficent and the Merciful.” Thus Monism and oneness of design which should be spoken of as it were in one breath, establish Monotheism in an unassailable manner.

The Book refers to complimentary and supplementary relations existing between things in Nature, and makes mention of the purposes for which they have been created ; their propriety, fitness and to the perfection of their fashioning. These four features may be possessed by matter, but it cannot display them unless it comes under the operation of the Mind. The Qur-ân always speaks of them as instruments to work out some deliberate design. Let me refer to water again in this regard. By means of water

our nourishment comes from Heaven, and that nourishment is one of its chief purposes. It travels thousands of miles towards a new sphere of action—the Earth which is ready to receive it in the most proper manner for the purpose. How can an inanimate thing become complimentary to another thing from which it is far apart, while that other thing supplements the latter's shortcomings in producing the harvest, unless some Mind intends that this should be so. The water comes in a most appropriate form, not in a huge volume, as in the case of floods when it would wash the Earth of all seeds and gravel which is so necessary for cultivation, but gently dropping, since moisture is the chief requisite for growth of verdure, and water cannot moisten clay unless it comes in the form of drops which trickle down gently in its recesses, and the Earth, on the other hand, cannot retain the moisture if its volume be ponderous.

Perfection.—Perfection is observable everywhere. Everything in Nature is free from defect and flaw; and contains nothing which is evil. Even man with all his inordinancy was born with a sinless nature. Nevertheless, perfection in things is no mere chance. It is something designed. Had things reached their final stage as a direct growth from their origin, one might perhaps think otherwise, but a most complicated process is to be observed in Nature before things attain perfection. No sooner do incipient specks emanate than they come under a long series of collocations specializing new ingredients at each stage of their journey to the goal. Innumerable things are blended together to secure perfection. It has already been shown that ingredients cannot combine with each other unless they come under the control of a Mind. The phenomenon presents a very Mighty and Wise Law extending to the limits of the Universe, which knows not only the whereabouts of the original ingredients, but also

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wields power over them to bring them to the required place so that they may mix with other ingredients. They combine in prescribed proportion and follow a given course. If such things may be taken as an index of the Mind of their Maker, He must be pure of evil and imperfection, and possess all that is good. Science tells us the same regarding the course which things pursue in order to become perfect. The Holy Book refers to these prominent features in the following verses :—

Whatever is in the heaven and whatever is in the earth declares the *Tasbih* (glorification) of *Allah*, the King, the Pure, the Mighty, the Wise.¹

We also read the same in 59 : 1—24 and 51 : 1. On another occasion the Book says :—

Whatever is in the heaven and whatever is in the earth declares the *Tasbih* (glorification) of *Allah* ; to Him belongs the Kingdom and to Him is due all *Hamd* (praise) and He has power over all things.

The current translation of *Tasbih* and *Hamd* “ glorification ” and “ praise ” is not adequate, as the English words do not convey the real significance of the words. *Tasbih* means to declare that *Allah* is free from all evil and error, *Hamd* that He possesses all that is good. No one can deny the truth of these verses as Science will confirm it word for word. They are sufficient to prove the working of the Mind on matter in creating the cosmos. The Book also refers to four other functions of the Mind observable in the creation of everything. They are *Takhliq*, *Taswiyah*, *Taqdir* and *Hidayat*, which again cannot adequately be rendered into English. I will, therefore, explain them. *Takhliq* is the infinitive of *Khalq* which generally means creation. But it signifies three other different functions, namely, the shaping, the combining and fixing the proportions into which incipient things have to combine in order to create new things. In other words, the work of creation synchronizes with these three things,

¹ 62 : 1.

though they, in a way, precede creation. Combination is the first thing in origination, when shape and proportion are designed. It creates something which in its turn combines with other created things. So the process of combination and creation continues until things take their designed shape at their final development on the earth. Combination is the first process in creation, coming, as it does, immediately after Emanation. But matter itself cannot combine unless it comes under the operation of some Mind. Electricity, for instance, is created when a metal combines with an acid. Both the elements are in our possession, but they themselves cannot mix with each other unless we combine them for the purpose. How can electricity come into existence in the clouds if there is no Mind to combine the elements in the upper regions? Similarly, hydrogen and oxygen combined become water. We have got them both here, but they never combine with each other. How wonderful of the Qur-án to refer to the very action of *Khalq*, i.e., combination when speaking of the existence of God.

Taswiyah means the reposing of the various faculties in the ingredients of things which disclose them in the various stages of evolution through which they pass before their final development. *Taqdir* is the prescribing of laws which rule creation in the various stages.

Hidayat means guidance to things for observing the proportion in which they have to mix and the way they have to pursue in the evolutionary course from the beginning to the end. These four functions clearly prove the existence of Mind. They work in Nature. They cannot be the qualities of Matter. In short, the said four Names act as the best guide in building up life, so that it may excel physically, morally and spiritually.

Allah.—The word *Allah* is very eloquent in the whole religious literature of the world. The word has, from

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the very beginning, been used by the Arabs as a proper name signifying the Deity. Even in the Days of Ignorance, when they practised the worst type of polytheism, the Arabs never applied this sacred Name to any other object of adoration. They worshipped different gods from time to time, but always reserved the name of *Allah* for the One, Whom they regarded as a Spirit, presiding, as it were, over the Arab pantheon. In this respect the holy word differs from all like words in any other language that stand for God. They may be used as common names to be applied to God as well as to things, or persons other than God. For instance, *God* in English, *Khudawand* in Persian, *Sahibji* in Panjabi, *Phia* in Burmese, etc., etc., are often used for God, but they also denote various objects of adoration, as well as men of rank and position, but *Allah* is a species of proper name. It may be taken as meaningless in itself, as some grammarians hold, but like other proper names, it possesses certain Attributes. These verses speak of four, but their significance brings within their scope the other 96 Attributes given in the Qur-án. It should not, however, be forgotten that this sacred list in the Qur-án is in no sense exhaustive. The Lord possesses many other qualities that stand far beyond number and imagination. These hundred Names are such as can be read in the pages of Nature. We can perceive them and, to a certain extent, imitate them. In this sense we have been spoken of as prototypes of God and we have been asked to assume His colours and imbue ourselves with the Divine character, otherwise even the working of these Qur-ánic Names baffles our ingenuity. Take an instance. *Al-Musawwir*, The Fashioner, is one of His Attributes. We also fashion things in our small way, but can we understand, even dimly, His workmanship in fashioning the various things in their embryonic condition ?

My surprise knows no bounds when I think of the Divine Economy in the selection of these Names for our contemplation. Not only do they serve the purpose of theology, but they are comprehensive enough to bring within their scope all that is needed to guide us through all conceivable avenues of human activity, and perfect our civilization. They are our guide in mundane affairs, in ethics, in economics, in morals and in spiritualities.

Whatever branch of life we may enter upon, we find in these Names the surest of guidance. We may entertain any belief or belong to any persuasion we cannot dispense with good character and actions. We therefore must receive from the Muslim formula of faith our inspiration for them. We must keep *Allah*—God in the Qur-án—always before our eyes. We should remember His Attributes as given in the Qur-án through our actions. For this reason we find hardly any page in the Book that does not make mention of the Lord.

There is, however, another reason for it. We have been declared in the Qur-án as the Viceregent of God on the earth. Nature discloses the best of civilization. If it is the work of God we can as well command the highest progress if we represent Him in a proper manner. But how can we do so unless we appear in His colours. The Holy Book, therefore, declares it to be our religion. This also explains why the Book insists upon our belief in the Oneness of God. We cannot serve two masters nor act as lieutenant of the two Rulers. Besides, if the perfection of our character lies in our imitation of God's Attributes how can we afford to be polytheist. We, no doubt, have passed the days of ignorance when we use to bow down before such effigies as we made with our own hands but the worst type of polytheism according to Qur-ánic teachings lies in obeying our low behests. They lead us to do what is contrary to the requirements of these Excellent Names.

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How can we win favour with the Lord with such tendencies? If Divine forgiveness depends on our repentance from misdeeds—the fruits of polytheism as explained here—there then its follower cannot claim it. The Book asks us to approach our Lord through these Names, which means that we cannot obtain any audience with Him if our actions deviate from the requirements of the Names. But in doing so, we shall be doing all that is needed to perfect our progress. What a wonderful arduous task has the Book come to perform? It comes to give us a religion, but it makes our progress to be our religion. It asks us to worship God, but it proposes that we should adore Him by following such of His Names as will perfect our civilization. Let the Moralists on one side and the people of culture and progress on the other contemplate on these Qur-anic Names, and see if they can find a better code of life.

The Book properly calls these Attributes Excellent Names, thus negating the association of God with any form of evil. It is a blasphemy even to imagine that ‘God’ is the author of evil. Evil is born when we abuse a thing which is meant for good. Evil is the misapplication of things that are really good. Similarly every Attribute that the Holy Book ascribes to God, can create evil if misused. For instance, we read of God as the Possessor of love. But love has got its wicked side too, if we yield to the dictates of lust. God is Merciful. But mercy becomes murder in the words of Shakespeare when we forgive those who kill others. He is the All-Giver. But His blessings will create laziness and sloth, if they are showered undeservedly, and the same may be said concerning other Attributes. It reminds me of Nietzsche’s Superman. According to him he who subjects others to his will and knows how to make others do what he wants, is the Superman. The conception is perhaps a beautiful one, but it suggests the idea of arrogance and self-will. A person may have a

wrong angle of vision and so cause immense harm to society. Moreover, the philosopher's definition of 'Superman' is not exhaustive. We require other things to perfect our character. We find two Names in the Qur-ânic list of Divine Attributes which satisfy the best aspects of the Superman theory. They are *Al-Qahhar*¹ and *Al-Jabbar*.² Both the words have the same meanings but, with different shades. The Attributes signify a person who can bring others to subjection and compel them to do what he wishes. But it *must be for the good of the persons so compelled, which idea is wanting in the Superman conception*. But these are only two Attributes of the Qur-ânic Superman. There are 98 others. Islam has taken another precaution in the use of these Names. The prefix *Al* is always used before them in Muslim literature. *Al*, of course, is the definite article in Arabic, but in the case of the Attributes it suggests that they are to be taken in the best form.

(To be continued.)

SOME THOUGHTS ON POLITICS IN ISLAM

BY M. A. C. M. SALEH.

The meaning of the word politics has undergone such vast changes and its original significance has by now become almost completely obscured. The modern conception of politics warrants a wider application, and it is here to be noted that, apart from its general idea, Islam has given to the world quite a different interpretation. Ameer Ali says that "the Saracen's genius for government is intuitive, inborn and self-taught, not acquired." This is the inspiration drawn from the Holy Qur-ân—a Message to humanity revealed by God to His Apostle Muhammad. Islam is a system of unification, political, if you will, having an ultimate spiritual background and

¹ 7 : 39 ; 13 : 16 ; 36 : 85 ; 39 : 4.

² 59 : 23.

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recognizing the worth of the individual. The spread of Islam and its gradual expansion resulted in the desire to deliver this Message—which every Muslim feels it obligatory to espouse as his one and only mission in life, since all human life is spiritual in its origin. On the other hand, Christianity first appeared as a species of a monastic order until Constantine tried it as a system of unification, and its failure as such compelled the Emperor Julian to return to the old gods of Rome.

The Unity of God is the key-note of Islam and its practice involves a system in which both temporal and spiritual aspects are indissolubly bound up. Hence an attempt to divorce religion from politics in Islam has no foundation. A Muslim who does not act in obedience to this doctrine virtually ceases to be within the fold of Islam ; for Islam, as a polity, aims at the practical achievement of its complete system of principles in the intellectual and emotional life of mankind, through the establishment of human organization. It enjoins loyalty to God and not to thrones. God in Islam is the spiritual basis of all life, and loyalty to God is man's ideal perfection. True to the words of the Muslim Gospel " And to those who exert We show our path," the contributions of the Muslims to the civilization of the world are a lasting monument to the glory of Islam. To whatever land Muslims migrated, they made it their home, and exerted their influence to the structural and cultural perfection of the country of their adoption.

Islam is unique and distinct, both in its claim and in its significance, from other religions. Confusion of thought arises only when it is understood in the light and by the standard of other religions, whose secular meaning suffers from a limitation in the scope of its application. But Islam is a single unanalysable reality, whose point of view varies according to the degree of understanding.

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The state is established to achieve the essence of oneness, which is equality, solidarity and freedom. It is a human organization so to transform these principles and bring them within the focus of space and time, that the forces of aspiration may lead to a definite realization.

The Prophet Muhammad, the Founder of Islam, says that "the whole of this earth is a mosque." To a thinking mind what a tremendous opportunity is here afforded for reaching the ideal political stage! The mosque is sacred; it is the cradle that fosters the equality and brotherhood of man; it offers the best medium through which man may come to love his fellow-man; its door is open to all, irrespective of any distinction, and the voice of the humblest individual is heeded; no one is denied or debarred because of his inferiority or lack of followers. It is the vastness of the field that enables an admixture of all to assemble in solemnity and sanctity and idealize life as the symbol of human perfection, whether it be moral, material or cultural. But all this immensity constitutes a scope for the spirit's self-realization, and the State, in Islam, is, therefore, an effort to realize the ultimate Truth of the spiritual life in the physical world.

The Turkish Nationalists have imbibed the idea of the separation of Church and State directly from European political influence. Primitive Christianity had nothing whatever to do with political or civil matters; when the State became Christian there promptly arose a conflict between the two. In Islam this can never occur, for Islam has been, from its very beginning, a civil society with a simple set of principles which worked wonders so far as they were acted upon, for they contained great potentialities both for expansion and inward development. The present day so-called Nationalist has no ground to stand on, seeing that Islam does not recognize dualism which is absolutely foreign to the spirit and letter

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of its teachings. Said Halim Pasha, who led the Religious Reform Society in Turkey, says that "there is no Turkish, Arabian, Persian or Indian Islam." Modern culture, based as it is on national egoism, is, according to this Grand Vizier, only another form of barbarism. It is the result of an over-developed individualism through which men satisfy their primitive instincts and inclinations. "Islam," says Khuda Bukhsh, "is neither nationalism nor imperialism, but a League of Nations."

Wherever the Muslims dwell, they have a duty to perform, for the neglect of which they are answerable to God. To help them in the fulfilment of this mission should be the endeavour of all lovers of Truth, that is to say, the embodiment of the ideal underlying all religions because that is the task of Islam. To say that Muslims are a group of communalists who narrow the issue as a wheel within a wheel is merely fantastic. It must be borne in mind that prejudice and ill-will can never hope to solve a question of this kind. A Muslim is one who bears a message of peace, brotherhood and equality to all mankind—a message which he must deliver from the pulpit of his mosque which comprises the whole universe. He cannot possibly ignore this fundamental duty if he wishes to remain a Muslim in word and belief as well as in practice. Anyone, therefore, denying access or attempting to prevent entry into such a faith does in fact check the progress of certain principles of an all-embracing nature, and such an action calls for wholesale condemnation. Happily, with the dawning of the twentieth century the outlook of humanity has changed, and affords better prospects for a universal religion like Islam. Islam with all its elasticity and catholicity can never afford to forfeit its fundamental right to stand for all that the world needs in its process of spiritual purification. Let not Muslims be denied the chance of establishing universal peace which is the highest ambition of cosmic consciousness.

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History indicates that the European Reformation was, in effect, a political movement which sought to remove the universal ethics of Christianity in Europe and put national ethics in their place. But Islam has retained its vital force of a universal character which cannot be bartered away for any imperfect system of European national ethics. Dr. Horton, Professor of Semitic Philology at the University of Bonn, says:—"The spirit of Islam is so broad that it is practically boundless. With the exception of a theistic idea alone it has assimilated all the attainable ideas of surrounding peoples, and given them its own peculiar direction of development." "Primitive Christianity," says Naumann, "attached no value to the preservation of the State Law, organization, production. It simply does not reflect on the conditions of human society." And he concludes, "Hence we either dare to aim at being without a State, and thus throwing ourselves into the arms of anarchy, or we decide to possess, alongside of our religious creed, a political creed as well." Religion and the State, ethics and politics are embodied in a single revelation of the Muslim Bible in the same way as in Plato's "Republic."

The aim of Islam is to provide a perfect basis upon which the final combination of humanity, with its adherents from a variety of mutually repellent races, rests, and then to transform this atomic aggregate into a self-consciousness of its own. It is for this reason that Islam regards commerce as a means of distributing culture, and the affinity of the cultural side has much to do with political aspect when the ultimate goal is spiritual. By looking at the Muslim structure from the stand point of social advantage or disadvantage to this or that country, the larger purpose which is being gradually worked out in the life of mankind as a whole is apt to be overlooked.

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"Next to the Romans," says Von Kremer, "there is no other nation besides the Arabs which has its own system of law so carefully worked out." The absence of direct representation in the legislatures of non-Muslim countries causes great hardship to the Muslims generally and to the judges in particular who have to adhere to what are called standard authorities. The net result is that people move and the law remains stationary. The Persian Constitution of 1906 has a Supervisory Committee of *Ulema* over the Majlis. The mere mechanism of Aristotle's logic affect the ultimate principle of movement. The idealism of Europe is a perverted ego, preaching through mutually intolerant democracies the exhortation to exploit the poor for the preservation of the rich.

THE STATUS OF WOMAN IN ISLAM

BY MAULVI AFTAB-UD-DIN AHMAD.

A lecture delivered at Bishop James' Sanctuary, Knights-bridge, London.

As we all know why we are assembled here this evening I will, without wasting any time in preliminaries, proceed at once to my subject. This is a Church, and the audience is supposed to consist of Christians. I am addressing a Christian audience as a Muslim on the subject of the status given to women by Islam. Now, as we are logical beings, things are understandable to us only in their relation to others. I would, therefore, ask the audience to recall to their minds the Biblical account of the Fall of Man, since the whole superstructure of Christian Theology is based on this theory. With all our hostility to Saint Paul and his doctrines, we Muslims give him the credit of being consistent when he wrote—"Adam was not deceived, but woman being deceived was in the transgression." Consistent too were the Fathers

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of the Mediæval Church, when they hurled anathemas at woman, some calling her "the organ of the devil," others describing her as "the instrument which the Devil uses to gain possession of our souls." However ludicrous these notions may appear to us of the Twentieth Century, they are certainly quite in keeping with the theory of the Fall of Adam, as enunciated by Christianity.

We Muslims also believe in a theory of the Fall of Adam, and here is our theory, in the words of the Holy Book :

And We said, O Adam, dwell you and your wife in the garden, and eat from it a plenteous food wherever you wish, and do not approach this tree, for then you will be of the unjust : but *the Devil made them both fall from it*, and caused them to depart from that state in which they were.¹

Hence, it will be seen that the Islamic theory is that Adam and Eve were simultaneously and equally deceived by the Devil.

In this connection, I may state that the Qur-án repudiates the idea of woman being created from the rib of Man :—The Chapter entitled "The Women" begins with the words :—

O people, be careful of (your duty to) your Lord, who created you from a single being, and created its mate of the *same essence*.

The point is made clearer still elsewhere by the Qur-ánic verse :—

And Allah has made wives for you *from among yourselves*.²

This lays down that our wives are of the same kind and essence as ourselves. No clearer announcement of the equality of the sexes, from the *theological* point of view, has ever been made.

Coming to the social position of woman, let us once more refer to the Bible. "Neither was the Man created for the Woman, but the Woman for the Man," are the words we read in the New Testament. Again, "Let the

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Woman learn in silence, with all subjection, for I suffer not," says St. Paul, "a woman to usurp authority over the man, but to be in silence." In contrast to these views on the rights of Woman as opposed to those of Man, we have the following in our Muslim Scripture Al-Qur-án, "And they (*i.e.*, women) have rights similar to those against them in a just manner,"¹ while the interdependence of Man and Woman is still more clearly asserted in the words: "They (your wives) are a garment for you, just as you are a garment for them."² What a beautiful metaphor is this! As garments hide our nakedness and such physical defects as need covering, so do husband and wife hide the animal weaknesses each of the other. Unfortunately the civilized man of modern times does not seem to realize that sexual passion in man is only the expression of the animal that is in him, and that the more it is hidden and controlled the better it is for his dignity as a rational being. Again, as our clothes give comfort to the body, so do husbands and wives find comfort in each other's company; and, lastly, the garment is the grace, the beauty, and the embellishment of the body; so, too, are wives and husbands, the one to the other.

"The treasures of the deep are not so precious as are the concealed comforts of a man, locked up in a woman's heart," cried a renowned English poet, and I make bold to say that this sentiment is only an echo of the Qur-án, and is in no way inspired by the Bible, for it is the Qur-án that says:—

And one of His (God's) signs is that He has created wives for you of your own species, *that ye may be comforted with them*, and has put love and tenderness between you.³

Such is the ideal of wifehood in Islam, and I have nowhere found a higher conception of the mutual relations of man and woman based upon love, affection and equality.

¹ 2: 28.

² 2: 187.

³ 30: 21.

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In this connection I cannot resist the temptation of quoting some sayings of our Prophet, that is, the Prophet Muhammad. He says :—

Women are the twin halves of men.

God commands us to treat women well, for they are our mothers, daughters and aunts.

The world and all things in the world are valuable, but the most valuable thing in the world is a virtuous woman.

A Muslim must not hate his wife, and if he be displeased with one bad quality in her, then let him be pleased with another which is good.

A virtuous wife is a man's best treasure.

He is the most perfect Muslim whose disposition is best ; and the best of you are they who are best disposed to their wives.

Fear God in regard to the treatment of your wives, for verily they are your helpers. You have taken them on the security of God, and made them lawful by the words of God.

I now come to the legal rights of women. Here, again, I can say, without any fear of contradiction, that Woman, *as Woman*, owes not a single right, not a single privilege, to Jesus, the Christ. It would not have mattered to Woman if he had never been born, for Jesus had not one single word to say in the matter of the "Rights of Woman." Rather his example is one of hatred and horror for Womanhood ; indeed, he could not afford to please his own mother. However much the Modern Church may claim that the rights enjoyed by woman of to-day are an evolution of the spirit of Jesus, it is becoming more and more common knowledge that, in reality, it is the spirit of the pagan laws that has been at work behind them. And who knows if it is not the influence of the laws of Muhammad working indirectly on the social mind ? Now, the rules laid down by the Qur-án in the matter of the legal rights of woman are clear, and comprehensive, and a

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decided improvement on any other contemporary system.

The Qur-án says :—

Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the near relatives leave, whether there is a little or much of it.¹

While listening to these words of the Qur-án, Christian men and women of England would do well to remember that the recognition of the right of woman to property is a comparatively recent phenomenon in this country, whereas Muslim women have been enjoying such right for 1,400 years. A woman is a distinct individuality in Islam, whether in her parents' house or in the house of her husband. She has her distinct personal name, and she is known by that name everywhere. On her marriage she retains her share of inheritance in the property of her parents, while she acquires an additional right of inheritance in the property of her husband. There is, in Islam, no occasion for a Miss Eleanor Rathbone to fulminate against husbands willing away their property to the total deprivation of their wives. I should advise my audience to read, in this connection, the views of Mr. Pierre Crabitte who was appointed Judge by President Taft in the year 1911, to represent the U. S. A. on the Mixed Tribunals of Cairo, Egypt. These views were expressed in an article : " Things Mahomet did for Women." He says :—

When all is said and done, however, nothing astonished me more than to have the proof driven home to me that before 632 of the Christian Era, the Prophet of Islam had accomplished more to safeguard the property rights of the wives of his land than the legislature of Louisiana has yet done for her who bears my name. . . . Mahomet's outstanding contribution to the cause of woman resides in the property rights that he conferred on the wives of his people. The juridical status of a wife, if so technical a term may be pardoned, is exactly the same as that of a husband. The Moslem spouse, in so far as her property is concerned, is as free as a bird. The Law permits her to do with her financial assets whatever she pleases without consulting her consort. . . . It is therefore useless to tell me that the Moslem woman is nothing but a human lacteal machine, that her soul is not her own, and that man is her

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lord and master. I am not dealing with social conditions ; I am drawing a picture of the work of a great legislator, and of the legal edifice constructed by him. But if I were pressed too hard, I should not fear to face the issue on this score of woman's effective power. I should begin by challenging the right of any man or woman to cast the first stone, unless he or she could demonstrate that the wives of his or her state enjoy legal prerogatives which measure up to those of the hidden flowers of Islam. I think that I should be perfectly justified in applying such a rule. I am afraid that it would somewhat seriously restrict the quota of eligibles, but that is not my fault. I should then invite those who thus passed Ellis Island, to come to my court. There I should probably be able to show them veiled sisters with tattooed arms, rings in their noses and fly-covered children on their shoulders, without lawyer or friend, standing before a judge or counsel and defending their rights with an assurance, a volubility and a mastery that would be sure to arouse admiration. If this spectacle should still leave my inquirers unconvinced, I should ask them to find out, from somebody or through someone in whom they had confidence, just *who* first kindled in Egypt the spark that is now threatening England, *who* has kept the flame aglow, and *who* are the blindest, the most fearless and the most intractable foes to any kind of compromise. To such a query there could be but one answer. It is that, for good or for evil, *the Moslem woman is a driving force which was fashioned by a master mind*. In a word, rights beget responsibility, responsibility engenders leadership, and leadership always asserts itself. It was Mahomet who fixed with unerring discernment the property rights of the married woman of his land. It was he who gave them a legal personality of their own. He thus put the *sceptre within their grasp*.¹

I need not waste any time in pleading the case of Divorce to you ; since it is a recognized necessity in every country in these days. If the Church has held to the indissolubility of the marriage tie, modern Russia has gone to the other extreme of Divorce at will, while even the orthodox Christians are not ashamed in these days, of discussing companionate marriages. Islam judiciously holds the balance between the two. There is a necessary margin for Divorce in Islamic law, but the conditions are so hard as to make it a rare happening. If the Divorce takes place through the fault of the husband, the wife is to receive the promised sum of dowry settled upon her at the time of the marriage. If, however, the wife is to blame in the matter, she forfeits her claim to the dowry-money.

¹ *The Asia* (Jan. 1927), New York, U.S.A.

THE STATUS OF WOMAN IN ISLAM

The Prophet of Islam spoke the final word on the attitude of Islam towards Divorce when he declared—"Of all the permissible things Divorce is the most disliked by God." This observation is certainly more judicious and legist-like than the one ascribed to Jesus. Judge Crabites very rightly remarks: "the Muslim looks upon marriage solely as a matter of contract, the terms of which depend, within very wide limits, on the will of the parties." This statement is as true of the commencement of the transaction as of its end.

Let us now pass on to the question that has given rise to the greatest misapprehension in the European mind—I mean the question of Polygamy. But before I proceed to discuss it—and in that I have to be very brief in view of the shortness of the time at our disposal—I must remind my Christian friends that so erudite a Biblical student as Martin Luther had officially advised Phillip of Hesse that the New Testament did not prohibit polygamy, and that such pious Christians as Valentinianus, Constantius, Charlemagne, Frederic Barbarossa and many others like them had a plurality of wives. Above all, can we forget the conduct of the great king who laid the foundation of the Anglican Church? The challenge of the eminent European philosopher Schopenhauer, has not, as yet, been replied to by any Christian layman or church dignitary. He says:—

There is no use arguing about polygamy, it must be taken as *de facto* existing everywhere, and the only question is how to regulate it.

Let us place the Islamic permission of polygamy in the background thus prepared. In Islam it is only a *permission* and not an *injunction*; indeed, it is remarkable that the verse containing this permission both begins and ends with a big "if." It reads:—

And if you feel you cannot act equitably towards orphans, then marry such women as seem good to you, two, and three and four; but if you feel that you cannot do justice between them, then marry only one.¹

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It is quite clear that the Qur-án gives the rule as monogamy, and that polygamy is an exception—an exception arising out of the existence of numerous orphans to be looked after by society, *i.e.*, where widows with their children are to be provided for. Such a situation presented itself to the Muslims of the Prophet's days when a very large number of Muslims fell on the field of battle to vindicate their rights of religious freedom. But even in this exceptional case only those persons are allowed to marry more than one wife who have the extraordinary capacity of dealing equally with all.

There are several misconceptions unfortunately lurking in the Western mind regarding this measure of polygamy allowed by Islam. The Qur-ánic *permission* is taken for an *injunction*, and it is believed that every Muslim is *bound* to marry a number of wives. This is wrong. A monogamous Muslim is as much a Muslim as a monogamous Christian is considered to be a Christian. The difference lies in this, that whereas Islam says that if under certain conditions a Muslim is legitimately polygamous he remains a Muslim, but *in no case can he be allowed to keep a single mistress*. Christians say that if a Christian formally marries more than one woman, he no longer remains a Christian, but if he keeps 200 mistresses, and that openly, he still remains untouched by the Christian law of the present day.

It is also believed by the people of the West that this polygamy is a matter of force—as if a Muslim goes to and fro in the earth laying hold of any woman that comes in his way, and marrying her willy-nilly. Misconception could hardly go further. These people should know that Muslim marriage is, in all cases, a matter of free contract between the parties. So in Islamic polygamy the woman is as much responsible as the man.

THE STATUS OF WOMAN IN ISLAM

There is, moreover, another aspect of the question. Taking into consideration the fact that a Muslim marriage is only a civil contract between the two parties—of course, for life—the woman who is going to be married as the first wife of a man, can very easily impose the condition that in case of the man's marrying a second wife, the marriage tie shall automatically be dissolved. So if Islam permits polygamy to save a society from adultery and the curse of "street girls," "other women," "mistresses" and "war-babies," it has the most effective control possible of the situation in the contractual character of its marriage. It may interest my hearers to learn that in India,—the country which is mainly responsible for the preaching activities of Islam in these days—the percentage of polygamous marriages amongst the Muslims is not more than three or four per thousand—and, remember, there are no Hyde Park or Piccadilly scenes in India. A Muslim is really monogamous, when he is monogamous. The "other woman" business is inconceivable in Islamic society.

Now, I must say a few words with regard to the spiritual rights of Woman in Islam. It is a monstrous lie to assert that Islam recognizes no soul in woman. As I have already pointed out, Islam declares that Man and Woman both came from the same source; so that both must possess the *same quality of soul*. But let the Qur-án speak in reply to this libel against Islam:—

Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the alms-giving men and the alms-giving women, and the fasting men and the fasting women, and the men who guard their private parts, and the women who guard, and the men who remember Allah much, and the women who remember Allah much—Allah has prepared for them forgiveness and a mighty reward.¹

¹ 33 : 35.

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Muhammad knew, perhaps, what St. Paul had said about women, so he emphatically declared: "Do not prevent your women from coming to the Mosque." So great was the liberty of women in the Mosque, that once, when the great Caliph Omar was delivering his sermon in the Mosque, an ordinary woman suddenly rose to a point of order. The mighty Caliph humbly submitted himself to the correction and observed: "The women of Medina understand the Qur-án better than Umar." I do not know if the spiritual rights of Women can well go further. There have been women saints in Islam—persons to whom God spoke. There is a whole chapter devoted in the Qur-án to the Lady Mary, the Mother of Jesus, to whom as well as to the mother of Moses, God used to speak, according to Muslim belief. The great saint Rábi'a is an inspiring force in the Muslim world—and there have been other women like her in the history of Islam.

(To be continued.).

A NEW DECLARATION.

I, H. M. Boyd, son of H. S. Boyd, of 523 N. Nevada Avenue, Colorado Springs, Colorado, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion; that I worship one and only Allah alone; that I believe Muhammad to be His messenger and servant: that I respect equally all prophets, Abraham, Moses, Jesus, etc., that I will live a Muslim life by the help of Allah.

La ilaha il Allah, Muhammad ar-Rasul Allah.

H. M. BOYD.

WHAT IS ISLAM?

WHAT IS ISLAM?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its rigorous sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

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ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

SUPPLEMENT TO THE ISLAMIC REVIEW, JAN.—FEB., 1933.

DEAR BROTHER-IN-ISLAM,—Assalamo-Alaikum,

Charity, if properly collected and used, would meet our various needs. Though some of our brethren have now realised the importance of this institution, yet most of us, though liberal in various other ways, are still negligent of this duty. The Holy Qur-án and the Prophet (May the peace of Allah be upon his soul) lay special stress on the institution of *Zakat*. The Book also says that the life of a nation depends upon alms-giving. The Book lays down some eight objects to which we should apply our *Zakat*. The sacred words are as follows:—

“Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth), and the (ransoming of) captives, and those in debt, and in the way of Allah and the wayfarer: an ordinance from Allah; and Allah is Knowing, Wise.” (Holy Qur-án : 9 : 60).

The holy words show that 3/8th of the *Zakat*, i.e., the 3rd, 4th and 7th items should go towards the propagation of Islam; because the success and prosperity of our nation, as the Qur-án* says, depends on doing so.

Need I say that our Missionary activities at Woking have proved to be most successful of all the other movements that we have undertaken, within the last quarter of the century, to better our conditions. And I may say that all our political activities have been baffled down by other.

The best way to preach Islam in Europe is the dissemination of Muslim literature. Our efforts in this respect

* And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these

have been successful. We can do wonders within short time if we have enough of money to distribute Islamic literature broadcast. The question is a simple one if our brethren would consider the following points :—

Firstly, the Qur-án has enjoined upon us the spread of Islam. Secondly, the Qur-án has laid *Zakat* upon us as a duty and demands from us to spend a large portion of it in this respect.

Thirdly, Woking Mission is now decidedly a success, and more help to it from you would achieve wonderful success, for our work.

Fourthly, time for *Zakat* is near at hand and I request you to pay a portion of it to meet our Mission expenses.

Yours sincerely,

KHWAJA KAMAL-UD-DIN,

Founder of the Woking Muslim Mission

(ENGLAND).

ALL REMITTANCES TO BE MADE PAYABLE
TO THE FINANCIAL SECRETARY, THE WOKING
MUSLIM MISSION AND LITERARY TRUST, AZEEZ
MANZIL, BRANDRETH ROAD, LAHORE, PUNJAB,
INDIA.



H. M. King Abdul Aziz Ibn Saud of Hijaz.





The Muslim Society of Great Britain celebrating the Birthday of the Holy Prophet Muhammad at the Hotel Metropole, London, W. C. 2. Sir Muhammad Akbar Hydari was in the Chair.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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No. 3.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

It is with feelings of the deepest regret, the most poignant sorrow that we have to record the death of Al-Haj Khwaja Kamal-ud-Din, the saintly founder of the Woking Muslim Mission and the *Islamic Review* which occurred at Lahore at 12-45 a.m. on December 28th, 1932.

Inna lillahe wa inna ilaihe rajioon.

(From God we are, and unto God we return.)

The Holy Qur-án.

Various articles about Khwaja Kamal-ud-Din's life and work have been received from his friends and admirers. Those will be printed in our next issue.

ED. I. R.

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IN MEMORIAM

SIR ABBAS ALI BAIG.

It is our painful duty to record the death of Sir Abbas Ali Baig, K.C.I.E., C.S.I., LL.D., B.A., F.U.B., which occurred at Panchgani, Bombay.

Sir Abbas Ali Baig came of an old military family and traced his descent from those sturdy Chughtais who accompanied Babar and assisted him in establishing the Moghul Empire in India.

Sir Abbas Ali Baig had a most brilliant and distinguished career. He was one of the first graduates of the Bombay University, having taken his degree at the age of twenty-three from Wilson College. Four years later he entered the education service as Inspector of Muslim Schools in the Bombay Presidency. In 1886 his services were lent to Janjira State where he served that State most ably as its Dewan. In 1890 he was admitted to the Statutory Civil Service and in 1893 was appointed the Presidency Magistrate of Bombay. Soon after he was appointed Oriental Translator of the Government of Bombay. In this position he had various difficult duties to perform and discharged them all with singular ability, so much so that his appointment which was originally for five years was renewed again and again, and he held it for more than 13 years. In 1906 he was appointed Chief Minister of Junagadh, the premier State in Kathiawar. His regime was signalized by substantial reform and progress in all departments. In 1910 he was appointed a member of the Council of the Secretary of State for India, and in 1917 vacated his seat in the Council as its Vice-President. He was made a C.S.I., in 1912 and the title of K.C.I.E. was conferred upon him in 1917. The University of Glasgow conferred upon him the honorary LL.D. degree in the same year, and in 1928 he accepted an invitation from H. H. the Gaekwar of Baroda to act his Revenue and Finance Minister.

IN MEMORIAM

Sir Abbas Ali Baig was an eloquent supporter of the rights of the Muslim community, and never lost an opportunity to serve the cause of Islam. He was a great believer in the Nationalist Movement and always advocated the Indian claims. In his public life he was always characterised by his world-wide outlook, his shrewd intelligence and his sound judgment.

It is, however, with his services to the cause of Islam that we of the Woking Muslim Mission are chiefly concerned. It was Sir Abbas Ali Baig who saved from the hands of the Leitner family the Shah Jehan Mosque and Sir Salar Jung Memorial House at Woking and thus rescued them from the fate of being converted into a private factory. He subsequently founded the Woking Mosque Trust and raised funds for its maintenance. It was, indeed, Sir Abbas Ali Baig who invited Al-Haj Khwaja Kamal-ud-Din to take charge of the Mosque, and later helped him in starting the Muslim Mission and Literary Trust and himself became one of its Trustees. He toured in India for sometime with Lord Headley to raise funds for the London Nizamia Mosque, and H. E. H. the Nizam of Hyderabad was pleased to appoint him as a Trustee. In his later years Sir Abbas Ali Baig devoted most of his time in helping in various ways the Woking Muslim Mission.

It is difficult to write adequately of him who has gone. Our praise seems trite and trivial, our most heartfelt tribute unworthy in face of the colossal fact of his immense, unique and charming personality. All those who came in contact with him respected and loved him. We of the Woking Muslim Mission mourn the loss of a trusted, resourceful and influential supporter; we grieve over the loss of a valuable and dear friend.

May the peace and blessings of Allah be upon his soul!

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A GUIDE TO HAJ

[We give below extracts from a pamphlet issued by the Hedjaz Government in the hope that it will prove helpful to those pilgrims who intend to proceed to the Holy Places to perform the sacred duty of the Haj.—Ed. I. R.]

It is the bounden duty of every Muslim, man or woman, to perform Haj, the fifth pillar of the Muslim creed, as ordained by God the Almighty, at least once in his or her lifetime. In performing their duty there must be no hesitation or procrastination for Allah has made it obligatory for all Muslims. He says :—

And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it.¹

And proclaim among men the Pilgrimage. They will come to you on foot and on every lean camel, coming from every remote path.

That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds.²

Many are the "Revelations" and authentic Traditions concerning the blessings of Haj. Some of these traditions are given below. Hazrat Abu Saeed Khudri (may God be pleased with him) thus quotes the Holy Prophet (may the peace of God be on him), that Allah says: "That man is indeed unfortunate, being blessed by Me with health and prosperity on whom five years pass without Haj."

In another Tradition the Holy Prophet (may the peace of God be on him) said "He who performs Haj and does not speak evil or do evil deeds is as pure of sins as if he were born again."

And yet, in spite of all this, there are still well-to-do persons who are not prepared to make the pilgrimage. Their misfortune is indeed great.

A GUIDE TO HAJ

Hazrat Omar (may God be pleased with him) quotes the Holy Prophet (may the peace of God be on him) as follows :—

To pray in my mosque is a thousand times better than to pray in any other mosque except that of God—Masjid-el-Haram.

Moreover, apart from its religious benefits, there are many worldly and social advantages inherent in Haj, not to be found elsewhere, of which mention may here be made. The meeting of so many Muslims at a Holy Place and their coming in contact with other brother Muslims. The benefits of a gathering are too obvious to enumerate. Throwing aside all worldly cares the pilgrims of various countries come together as one unit to pray to Allah at the Holy Place of Islam. They begin to feel for other Muslims as for themselves. They take pride in each other, and know that, whether they be from East or West, North or South, essentially they are one and the same. If there is one thing that unifies the scattered forces of Islam and brings them to one centre, it is the magnificent congregation of Haj. So long as Muslims consider these annual congregations at Arafat and Mecca as the symbol of their unity in pure submission to God, and mutual sympathy, success will be theirs.

The real purpose of the Haj may be seen from this command of God Almighty :—

That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds: then eat of them and feed the distressed one, the needy.¹

All pilgrims, be they monarchs or beggars, dressed in the same garb, congregate at the same place, shoulder to shoulder. The spectacle is awe-inspiring. It beggars description, for it is nothing less than the wonderful fraternity of Islam made visible.

All pilgrims, in simple garb and sublime humility, collect at Arafat and Mecca.

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time past—Arafat beloved of Hazrat Ibrahim and Hazrat Adam. Thence to Mina, with all its associations, with Hazrat Ibrahim, Hazrat Ismail and the Holy Prophet (may the peace of God be on them), Mecca Mukarrammah, and Medina Munnawwara. How beneficial must be the sight of these Holy Places for the spiritual and moral welfare of the pilgrims.

By reverently kissing the Hajr-aswad and by *praying to God at Muqam-e-Ibrahim*, which is the Traditional place where Hazrat Ibrahim prayed to God and the place where *Prayers are most acceptable*, an opportunity afforded to the pilgrims to express their love for God. Who is there amongst mankind that does not stand in need of prayer ?

It teaches them to *look to God only* (for here the pilgrims, shorn of all their worldly glory, look to Him only, in one mind and condition), and to participate in the *Jihad where there is no killing*, for the authentic Traditions have it that Haj is *Jihad* in which there is no killing.

Thus the benefits derived from Haj, whether religious, worldly, spiritual or social are countless. Traditions and religious leaders of all times, have dwelt on them ; books innumerable have been written concerning them ; and to perform this cardinal duty of Islam is to attain one of the most priceless gifts of God.

Such are the commands of God, the Merciful, and such are the authentic sayings of the Holy Prophet (may the peace of God be on him).

You cannot find a better opportunity or a more suitable time, than the present. The peace now prevailing in the Hedjaz has no counterpart elsewhere in the world. Security of life and property under the able rule of His Majesty the King Abdul Aziz Ibn Saud of Hedjaz is assured. The Hedjaz is enjoying such a period of peace

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as it has never before known, except during the rule of the first four caliphs of revered memory. To-day an old woman with a bag of gold can travel unescorted from Mecca to Medina without the least fear of molestation. Pilgrims can perform all their religious rites in absolute security.

Nowadays a single pilgrim, whether on foot or camel, can go from one city to another freely by any road without the least fear of molestation. Such a thing was undreamt of previously, when, looting the poor pilgrims was the order of the day, but, thanks to Almighty God, all that is of the past. To-day it will be impossible to find better arrangements than those now in force to render the Haj journey one of ease and comfort.

This year rain has been plentiful all over the Hedjaz, consequently food-stuffs and country products are very cheap. We give a detailed price list at the end of this booklet, so that Muslims all over the world may know of the comparative cheapness now prevailing.

Every facility, thanks be to ALLAH the Great, has been provided for the pilgrims. It has always been the first desire of His Majesty that all pilgrims, be they rich or poor, should perform Haj with as little trouble and as much enjoyment as possible.

A brief outline of the arrangements made for the comfort of pilgrims will not be out of place here, but first, it should be understood that the Hedjaz Government is always introducing new methods, and measures for the convenience, security and comfort of pilgrims ; its first aim being to lessen their hardship year by year till the last cause for complaint has been obviated. Here are some of the new advantages :—

The Hedjaz Government has made excellent arrangements for accomplishing the journey to Medina, Jeddah, Mecca and Yambo by motor. This saves the pilgrims much

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of the time and trouble which the journey by camel would entail. The time saved can now be well spent in doing Twaf, praying, visiting the Holy Places and meeting other brother Muslims. Old and disabled or infirm persons, young children and those arriving very late are spared much inconvenience and hardship by the use of motor vehicles.

Full facilities for all the journeys are allowed. Thousands of motors are always available to go wherever wanted, while the rates for motors and camels for all journeys are fixed by the Government, and no addition or modification is permissible.

There are several motor car companies operating under the supervision of a committee, the members of which are selected by the Government. This committee has its headquarters in Mecca, with branches at Jeddah, Medina and Yambo. Its principal aim is to watch over the interests of the pilgrims.

The Government has repairing garages under the charge of expert mechanics at all centres, and at different stages on the Mecca-Medina-Jeddah roads. Here all kinds of repairs may speedily be effected.

Recently the Government has opened a new road for motor traffic between Mecca and Taif, and the journey may now be done in perfect comfort within four hours. Those wishing to see this magnificent summer resort of Arabia may now do so under luxurious conditions.

The Government watches with special care over all those houses which are rented to pilgrims. A committee appointed by the Government sees that the dwellings are in good repair, perfectly clean and in good sanitary condition. It also fixes the number of persons for each room.

The rent of the houses and rooms is fixed by the Government on a very reasonable scale within the reach

A GUIDE TO HAJ

of all pilgrims. Every pilgrim is at liberty to select whatever place may suit him, and has a wide choice of good, clean, hygienic houses.

In Mecca, Medina and Jeddah, modern hotels with excellent board and lodging arrangements have been opened, special accommodation being provided for ladies.

There are halting stations on the roads to Jeddah, Medina and Mecca, as under :—

Between Mecca and Jeddah :—

1. Bahra.
2. Shamesi.

Between Mecca and Medina :—

1. Rabigh.
2. Abiar Hussani.
3. Masajeed.

There are rest-houses at all these places which cater specially for the ease and comfort of the pilgrims. Good food can be had and special accommodation for ladies is also available.

For further ease and comfort of the pilgrims, the Government has appointed many committees, whose first aim is to provide all possible facilities, and to settle all questions that may arise between pilgrims and *moallims*, etc. These are :—

1. Inquiry committee, Jeddah.
2. Committee of the Vakils, Jeddah.
3. Haj committee, Mecca.
4. Moallims committee, Mecca.
5. Committee of the Sheikhs of the Javanese.
6. Committee of Muzzawareens, Medina and Mecca.

All inquiries concerning Haj should be referred to the first committee ; all disputes between pilgrims and *vakils* to the second.

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The third committee looks after the general welfare of the pilgrims, sees to the housing accommodation, that it is in good, habitable condition, etc.

The fourth committee enquires into the treatment of the pilgrims by the *moallims*. It is always ready to listen to any complaint and take the necessary steps to redress any grievance. It also settles all disputes between pilgrims and *moallims*.

The fifth committee looks after the Javanese, and the sixth committee supervises the *muzzawars* of Medina Munawwarra.

It is open to any and all pilgrims to lay their complaints before any of these committees. With proof of complaint the wrong done will speedily be redressed. Moreover, we earnestly request pilgrims to report anything that calls for notice of any Government department, police or otherwise. All are ready to listen to complaints and redress wrongs.

Moallims and *Sheikhs* are appointed by the Government as guides to see to the comfort of and make all necessary arrangements for the pilgrims, and their remuneration is fixed on a very reasonable scale by the Government. In reality *moallims* are the servants of the pilgrim, who are always ready to advise them on all matters, and especially the due performance of all religious rites.

Pilgrims arriving by sea will be met at Jeddah Port by the *vakil* (agent) of the *moallim*, who will conduct him to his house, arrange for food for him, have his Passport registered at the Consulate, and go through the necessary formalities of the Inquiry Committee. These things being done, the pilgrim is at liberty to leave for Mecca by motor or camel, whichever he prefers. All the arrangements are made by the *vakil*, without the least trouble to the pilgrim.

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Outside the Holy City of Mecca the pilgrim will be received by the *moallim* or his agent, who will take him to his lodging.

If the pilgrim has not put on the *Ibram* from the place ordained, he must do so before reaching the boundary of Haram, and enter Mecca saying :—

I am present, O God ! I am present. I am present, there is none beside Thee, I am present.

All praise is for Thee and Thou art Master of bounty, there is none beside Thee.

He should continue to pray, to ask forgiveness for his sins, and send *Darood* on the Holy Prophet (may the peace of God be on him).

On entering Mecca Mukarrammah it becomes essential for him to perform *T'waf* of Baitullah, between Safa and Marwah. He should pray to God without ceasing with the utmost humility and submission and refrain from committing any sins, petty or great.

On the 8th Zil Hajja he must put on the *Ihram* for Haj and saying :—

I am present, O God ! I am present. I am present, there is none beside Thee, I am present.

and leave for Mina. Here he must stay for a period of five prayers, Zohr, Asr, Maghrib, Isha and Fajr. After the Fajr prayer, he should leave for Arafat. On reaching Arafat, he must busy himself in prayers ; not a minute should be wasted ; this opportunity is never likely to occur again so too much use cannot be made of it.

Zohr and Asr prayers should be performed in Masjid-e-Nimrah, then till Maghrib time the pilgrim must remain in Arafat, ceaselessly praying for himself, his relatives, his friends.

After Maghrib, he proceeds from Arafat to Muzdalefa, near "Masharil Haram." He must stand a little and pray

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for Allah's forgiveness, for God the Merciful has said :—

“ When you return from Arafat, pray to God near Masharil Haram, and thank Him, for He has put you on the right path, though you were on the wrong one then go with the other people, and ask forgiveness of God for He is the most Merciful, the most Compassionate.”

Then the pilgrim starts for Mina, and on reaching it, he should stone the *Shaitan* seven times, saying the while :—

O Allah grant a goodly acceptance and accept this my effort as a means of forgiveness of sins as well as a protection against sins.

And stop saying *Labbaik*. Then, he must sacrifice a sheep or a goat, according to his means, and have his head shaved or clipped. After this he can go to Mecca to do *Tawaf-e-Ziarat* and *Sa'y* or he may postpone till the last day, when he returns from Mina. Both courses are open to him.

During the stay at Mina the three *Shaitans* should be stoned, each with seven stone pebbles, beginning with the big and ending with the small. After two days' stay in Mina he is at liberty to stay another day or return to Mecca as the Holy Qur-án says :—

And laud Allah during the numbered days ; then whoever hastens off in two days, there is no blame on him, and who remains behind, there is no blame on him, (this is) for him who guards (against evil) ; and be careful (of your duty) to Allah, and now that you shall be gathered together to him—2 : 203.

After Haj or before, the pilgrim must make a journey to Medina Munnawwarah. No better journey can be undertaken for his moral and spiritual welfare. The whole distance can be covered in perfect comfort and safety.

When the pilgrim enters Masjid-Nabwi he must first say two Rakaats of prayer. In this mosque one prayer is a thousand times better than in any other mosque except of God. After prayers the *muzzawwar* will take him to

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the Rauzah-i-Mubarak, where he must say *Salaam*, then before the tombs of Hazrat 'Abou-Bakar and Hazrat Omar (may their souls rest in peace).

We have mentioned the above by way of general information ; for the *moallims* and *mazzawirs* give the fullest instruction, as to how to perform all rites correctly.

The Government has arranged the medical and public health departments on the most modern lines. Fully qualified doctors are appointed to look after the sick with special care. All medicines and attendance are free, and in the hospitals special wards and rooms have been provided for the sick, so that they may have constant attention.

On the roads, large wooden sheds have been erected ; to every one of which a dispensary has been attached, where cold water and medicines are always available.

Pilgrims may rest assured that the medical arrangements in the Hedjaz are perfect. Each and every pilgrim can with the greatest ease approach any doctor, from whom he will receive attention and medicine free of charge.

The following suggestions are made from a medical point of view :—

1. Do not move about in the fierce summer heat at mid-day.
2. Avoid going in the sun without any head covering. An umbrella should preferably be used when going out in the sun.
3. Arrange your times of going out so that they may be in the morning or evening.
4. If affected by the heat, or the sun full advantage should at once be taken of the hospitals and dispensaries. Every care will be taken there and no charge made. Medicines and ice are available at all times.

5. If, unfortunately, a person is unable to go to hospital, he should be given first aid as follows. Put him in a cool place at once and apply ice or, failing that, cold water to his head, on which a wet cloth should be tied. Loosen all his clothes.
6. Hospitals and dispensaries are open day and night, and during Haj time are kept open also at Arafat and Mina. They are always ready to help any who may have occasion to need their services.
7. Hospitals and dispensaries are also always ready to inoculate persons against small-pox, etc.
8. Drinking water must first be boiled.
9. Do not eat fruit or vegetables unwashed.
10. Persons liable to dysentery must take special care not to eat indigestible food. They should content themselves with milk, soda and light food.
11. Avoid mosquitoes as much as possible, by using mosquito nets. Failing these, the body should be well covered during sleep. At the first sign of malaria take quinine, which can be obtained free from the hospitals.

There are hospitals and dispensaries at the following places :—

In Mecca :—

At Muhallah Jiad Central Hospital.

Dispensaries at Muhallah Qaban.

Shubaika and Maála.

During Haj days at the following places, between Mecca, Mina and Arafat :—

1. Between Manahni Bayada and Mina.
2. Elkabsh, just at the beginning of Mina.
3. Dispensary at Mujzara, Mina.

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4. Hospital in the centre of Mina.
5. Dispensary at Wadi-e-Nar just near Muzdalefa.
6. ,, ,, Muzdalefa.
7. ,, ,, El-Ashkbain.
8. ,, ,, Arafát Canal.
9. ,, ,, Arafát.

At all these sheltered places, every kind of medical attention may be had. Ambulance and stretchers are also always in readiness to remove sick persons.

All the above hospitals and dispensaries may be recognized by the two flags, one white and the other green flying over them during the day, and at night by three red lanterns.

In view of the world-wide economic depression the Hedjaz Government has made an appreciable decrease in the charges to be paid to *Moallims* and *Sheikhs*. It has also made substantial cuts in motor fares and house rents.

GENERAL EXPENSES.

NOTE.—One sovereign (gold pound) is equal to 110 Gursh-amiri.

	Gursh Para. amiri.	
Quarantine tax ; Inquiry committee tax and Passport tax (this tax is paid by the shipping company and is included in the price of the steamer ticket)	120	0
Fare for boat from steamer to jetty if far out ..	8	0
Fare for boat from steamer to jetty in the middle distance ..	6	0
Fare for boat from steamer to jetty	4	30
Coolie for carrying luggage from boat to jetty	15	
Coolie for carrying luggage from jetty to house ..	4	0
Coolie for carrying luggage from house to jetty on return ..	2	0
House guard	20	
Coolie for handling luggage at arrival and departure from Mecca	5	0
House-rent at Jeddah on arrival and departure, the first three nights	1	20

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Gursh Para.
amiri.

After that one Gursh per night, (municipal tax on shughdofs). (Two persons sit in one shughdof). This tax is only payable by those who use shughdofs ..	1	10
For the " Naqil el-Motawafeen " and his assistants at the time of arrival only	3	0
Remuneration of the vakil, Jeddah, on arrival ..	18	0
Remuneration of the vakil, Jeddah, on departure ..	5	0
Remuneration of servant who will travel with pilgrims from Jeddah to Mecca and <i>vice versa</i> ; per person ..	1	0
Contribution to Zubaidah Canal fund, Mecca ..	8	0
„ „ Zarqah Canal fund, Medina ..	5	0
Reward of Zamzami (man who brings Zamzam water) payable by all except Malabari, Sindhi, Pathans, and those who are free to pay their <i>Moallims</i> what they wish. In this case also the reward is left to their discretion	11	0
House tax, Mecca	5	0
Haj committee tax, Mecca	6	0
Sheikh el-Mutawaffeen tax (on all except Javanese), for these the tax is included in their <i>Sheikh's</i> remuneration	12	10
Camel hire from Jeddah to Mecca and <i>vice versa</i> ..	110	0
Shughdof expenses, both ways, per person ..	31	0
Camel hire from Mecca to Medina and back or from Jeddah to Medina and back (no difference) Two persons ride one camel, so one person pays 550 Gursh ..	1,100	
For going to Medina one way only per person ..	490	0
Hire of camel with shughdof to Arafát-Mina ..	165	0
Hire of shughdof going and coming from Medina ..	165	0
House-rent, Mecca, hire of tent at	65	0
Arafát and Mina (only for Indians and Bengalis) ..	25	0
Remuneration of the mutawwifs for their services. For Javanese	660	
This includes food at Arafát, water, fuel, light, servants' pay, etc.	495	
Feast and house-rent Mecca	165	

Total .. 660

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Gursh Para.
amiri.

For the rest of the pilgrims, except Malabari, Sindhi, Pathans, Soudani (except those of Khartoom and Omdurman), Somali (except those of Mossawwa and Magadiscio), Yemani (except those of Hodaidah and Aden) people of Djiboute and Abyssinia .. 187

By every Malabari, Sindhi and Pathan .. 102

The rest, i.e., Soudani, Somali, Yemani (with the exceptions above-mentioned) and people of Djiboute and Abyssinia, being mostly poor, are free to pay their *Moallims* what they like.

Total of the general expenses including oamel hire, payable by the pilgrims.

DESCRIPTION.	Rent that is to be paid when required	Moallim fee and other taxes to be paid at Jeddah.			TOTAL.		GRAND TOTAL.		
		Gursh-amiri.	Gursh-amiri.	Para.	Gursh-amiri.	Para.	Sterling.	Gursh-amiri.	Para.
By Javanese pilgrims ..	1,301	744	30	2,045	30	18½	10	30	
By Indians and Bengalis ..	1,061	284	..	1,345	..	12	25	..	
By Malabari, Sindhi and Pathan ..	971	188	..	1,109	..	10½	4	..	
By other nationalities ..	971	284	..	1,255	..	11	45	..	
By all the rest, who are allowed to pay as they wish	971	86	..	1,057	..	9	67	..	

1. The increase in the Javanese charges is because they include the fees and remuneration of the *Moallim*, house-rent in Mecca and Mina, hire of tent at Arafát, fuel, light, water and servants' pay, and because the Javanese bring more luggage, and consequently more camels are needed for its conveyance.

2. In the charges for Indians, their house-rent at Mecca and hire of tents at Arafát and Mina are included.

They are at liberty to arrange for these themselves, and deduct the amount included in these charges.

3. The decrease in the charges for Malabaris, Sindhis, Pathans and Afghans is due to the smaller amount which they pay to their *Moallims*.

4. The same applies to those whose payments are left to their own discretion.

5. If, in special circumstances, pilgrims have to get down at the Quarantine, Jeddah, they will have to pay boat fare, etc., for the first three days $9\frac{1}{4}$ Gursh, after that $1\frac{3}{4}$ Qursh-amiri, daily.

MOTOR CHARGES.

			Lorry, Car small	
FOR ONE PERSON ONLY.			Sterling. Sterling.	
From Jeddah to Mecca	..	..	1	1½
„ Mecca to Jeddah	..	..	1	1½
„ Mecca to Medina and back, both ways	..	..	10	15
„ Jeddah to Medina and back, both ways	..	..	10	15
„ Yambo to Medina and then to Mecca	..	..	11	16
„ Yambo to Medina only	..	..	5½	8
„ Medina to Mecca only	..	..	5½	8

These fares are for the season 1351 Hijra. No addition or alteration will be made during the whole season. The increase in fare from Yambo to Mecca is due to the fact that motors have to be sent from Jeddah, hence a mile petrol and other extra expenses.

1. A Javanese pilgrim, who desires to come to Haj on a contract basis, must deposit £18½ gold with the *Motawif* on his arrival at Jeddah. He will then have

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to pay nothing more except boat hire on his departure from Jeddah. If he wants to travel by motor, he will have to pay the additional motor charges.

2. Pilgrims who do not bring gold sovereigns may pay their charges in their own currency at the current market rate.

3. On his arrival at Jeddah the pilgrim is requested to pay all charges, except fares and rents to the agent of the *Moallim*.

It will be the duty of the agent to send the money to the Sheikh-el-Moallimeen, who will pay half of it to the *Moallim*, the balance being paid, after the departure of the pilgrim, to insure that he is well looked after.

4. Taxes once paid will under no circumstances be returned.

The difference between camel hire and motor fare to Medina is 506 Gursh-amiri. Persons wishing to go by motor must pay this amount in addition.

5. It should not be forgotten that the distance a motor traverses in three days, will take twenty days by camel.

6. As some pilgrims (in the state of *Ikram*) consider it proper that the hood of the motor car be lifted, they will please note that they will be charged an extra half sovereign. This additional charge is only to prevent people from causing unnecessary trouble to their fellow passengers.

7. Pilgrims are permitted to stay eight days in Medina Munawwarah, exclusive of the days of arrival and departure. Pilgrims may return earlier. Those wishing to stay for a longer period will pay as follows :

From 9 to 21 days .. 137½ Gursh-amiri

„ 21 to 30 „ .. 165 „ „

„ 31 to 40 „ .. 220 „ „

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8. A person may go to Medina from Mecca or Jeddah: there is no difference in the motor fare.

9. All these rates are fixed for season 1351 H. (1933). No addition or alteration will be made. Any one found taking more than these fixed rates, should be reported at once, on which the extra money will then be refunded and the culprit severely punished.

10. All complaints should at once be reported to the authorities concerned.

DISTANCE BETWEEN VARIOUS STAGES.

(1) JEDDAH—MECCA.

Mecca is distant 75 kilometres, which a motor car can cover in two hours, a donkey in a night, and a camel in two stages (*i.e.*, two *manzils*).

Between Mecca and Jeddah there are telephone stations, rest-houses, and many coffee houses. There exist some wells also. On the road the following are the important stations :—

Raghama Um-e-Salam, Bahrah (where there is a dispensary, a police station, and a post office) Shamesiah and Umm-adood.

(2) JEDDAH—MEDINA.

From Jeddah to Medina, 450 kilometres which a motor car can cover in 16 hours and a camel in ten days. There are the following stations on the way :—

Asfan, Quzaimah, Rabigh, Abiar Ibn Hussani, Bir-Asheikh, Bir Durwesh, Bir-Almashi and Al-Hasa.

Police pickets are stationed in all these places, who are responsible for the safety and welfare of the pilgrims. There are also coffee shops, where water and other necessities are obtainable.

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3. YAMBO—MEDINA.

The distance between Yambo and Medina is 250 kilometers, *i.e.*, 5 to 6 hours' journey by motor car and three days by camel. The whole route is populated, and there are numerous wells at various halting stations.

4. MECCA—ARAFAT.

Arafát is 22 kilometers from Mecca, or only 45 minutes' run by motor car, whereas it takes a camel about six hours to cover the distance. There are many coffee houses, resting places, and medical centres on the main road, where medicines and cold water are procurable at all times. Pilgrims should take full advantage of these places.

Postal and Telegraph Facilities.

For the benefit of pilgrims who may desire to keep in touch with their relatives at home by post or telegraph, we publish the following mail arrangements together with the different postal tariffs for letters, parcels, etc.

1. Foreign mail for Egypt, Iraq, Yemen, India, Java, Turkey, Persia, Tripoli, Algeria, Morocco, other parts of Africa, Europe and America, *via* Port Tawfiq, is despatched as shown below :

(a) By Egyptian steamer—once a week every Wednesday.

(b) By Italian steamer—once a fortnight, alternate Fridays.

(c) By German steamer once a month.

(d) By B. I. S. S. Coy. steamer—once a month.

2. Also foreign outward mail is despatched fortnightly every other Sunday to Port Sudan by Egyptian steamers and by Italian steamers to Eritrea.

3. Similarly Foreign Inward mail arrives here from the above-mentioned countries by the same steamers.

4. The following are the arrangements for the Inland mail in Hedjaz :—

(a) There is a regular mail service daily by motor between Mecca, Jeddah and Taif.

(b) A weekly mail service between Mecca and Medina *via* Jeddah by motor thus—From Mecca to Medina on Sunday and from Medina to Mecca on Friday.

5. The postage fee for Foreign letters of 20 grams is $2\frac{1}{4}$ Gursh-amiri, and for Inland letters $\frac{1}{2}$ Gursh-amiri only.

6. The registration fee for Foreign letters is $2\frac{1}{4}$ Gursh-amiri and one Gursh-amiri for Inland.

7. For acknowledgment due $2\frac{1}{4}$ Gursh-amiri and one Gursh-amiri for an Inland letter.

8. Remittance by Money Order can be accepted for Egypt, Soudan, Palestine, India and Germany direct, but to other countries through Palestine Post Offices only.

9. The money order fee is $\frac{1}{2}$ Gursh-amiri per cent. for Inland and $1\frac{1}{2}$ Gursh-amiri for foreign.

10. Parcels are accepted for all foreign countries, the charges being one Gursh-amiri per kilogram for Inland parcels, and at different rates for parcels for different foreign countries.

11. Insured letters are also accepted for foreign countries. The fee charged is the same as in the case of registered letters, with the addition of four Gursh-amiri per 12 for insurance.

12. For Inland insured letters $\frac{1}{2}$ Gursh-amiri is charged for insurance per £10.

13. The postal fee for newspapers and any printed matter for Inland is $\frac{1}{8}$ Gursh-amiri for 50 grammes, and $\frac{1}{2}$ Gursh-amiri for foreign countries.

14. The General Post Office is open for the disposal of business from morning to evening.

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15. The telegraph fees per word for Inland and Foreign telegrams are as under :—

			Gursh- amiri.	Cents.
Between Mecca, Jeddah and Taif	..	..	$\frac{1}{2}$	..
Other Stations in Hedjaz	..	..	$\frac{2}{2}$	..
Egypt	..	..	8	60
Palestine	..	..	9	28
Syria	..	..	10	40
Transjordinia	..	..	9	73
Iraq	..	..	18	95
Turkey	..	..	14	54
India and Burma	..	..	18	5
Singupuri, Telompog Malay	..	..	23	34
Java (Dutch)	..	..	25	48
Aden	..	..	12	93
London	..	..	7	25
Persia—Persian Gulf	..	..	24	26
Mussawwa, Eritheriæ	..	..	17	15
Punus Algeri	..	..	14	99
Morocco	..	..	14	68
England	..	..	14	68
Germany	..	..	15	58
France	..	..	14	99
Russia	..	..	17	47
South Africa, Capetown, Natal	..	..	24	13
Senighal	..	..	21	74
Shanghai	..	..	28	52
Zanzibar	..	..	18	5

16. Ordinary telegrams are accepted at half charges.

17. D. L. T. for India are taken at $\frac{1}{4}$ the charges : these will be delivered to the addressees within 48 hours.

18. Six Gursh are fixed for a three minutes telephone call to Taif and Jeddah.

19. All Telegraph and Telephone Offices are open day and night for service.

Price of Necessities and Eatables.

Hereunder are given the present prices of commodities and eatables, but pilgrims must please bear in mind

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that variations are possible owing to seasonal circumstances and market fluctuation :—

				Gursh- amiri.	
Flour	..	..	..	5	1. Kella=6 lbs.
Bread	..	..	..	1	A leaf of 10 oz.
Rice	..	..	..	10	Uqqa=44 oz.
Sugar	..	..	..	7	" "
Coffee	..	..	..	24	" "
Tea	..	..	..	30	" "
Tomatto	..	..	..	3	" "
Brinjal	..	..	..	3	" "
Lady finger	..	..	..	6	" "

There are several other kinds of vegetables obtainable at considerably lowest prices—Fruit, meat, etc. :—

				Gursh- amiri.	
Peaches	..	..	..	4	1 Uqqa=44 oz.
Grapes	..	..	..	6	" "
Apples	..	..	..	6	" "
Bananas	..	..	..	6	" "
Pomegranate	..	..	..	$\frac{1}{2}$	Each.
Melon	..	..	..	2	1 Uqqa=44 oz.
Mutton (sheep)	..	..	..	10	" "
Mutton (goat)	..	..	..	7	" "
Beef	..	..	..	8	" "
Camel's meat	..	..	..	6	" "
Ghee	..	..	..	27	" "
Eggs	..	..	..	$\frac{1}{2}$	Each.
Water	..	..	..	$\frac{1}{2}$	2 Tins.
Cheese	..	..	..	14	1 Uqqa=44 oz.
Dates	..	..	..	3	" "
Fuel wood	..	..	..	16	a big bundle
Charcoal	..	..	..	10	a bag.
Kerosine oil	..	..	..	9	Uqqa=44 oz.

Note.—One Gursh current is equal to one anna approximately.

THE BIRTHDAY OF THE HOLY PROPHET

The Muslim Society of Great Britain celebrated the Birthday of the Holy Prophet Muhammad (upon whom be peace and the blessings of Allah) at the Hotel Metropole, London, on Wednesday, December 7th, 1932. Some two hundred and fifty people were present. Among those who had accepted invitations to be present were H. H. the Agha Khan, H. H. the Dayang Muda of Sarawak, the Persian Minister, The Egyptian Minister, The Albanian Minister, The Charge d'Affaires of Saudi Arabia, The Prime Minister of Patiala, the Maharajadhiraja Bahadur of Burdwan, Lord Lamington, Lord Headley, General Blakeney, Lady Abbas Ali Baig, Sardar and Begum Maqbool Mahmood, Sirdar and Sirdarni Ali Shah, Dr. Shafaat Ahmed Khan, Mr. Jinnah, Mr. A. H. Ghuznavi, Sayyid Rudolph Said-Ruete, Sardar Shivdar Singh Uberoi, Sirdar Hardit Singh and Nawab Sir Umar Hayat Khan, Lady Hydari and Sir Muhammad Iqbal.

The Nawab Sir Muhammad Akbar Hydari presided, and the proceedings opened with a recitation from the Holy Qur-án by Mr. Bashyr-Pickard, B.A. (Cantab.), Chairman of the Society. Speeches on the life of the Holy Prophet were given by Mr. Bashyr-Pickard, Mr. Habibullah Lovegrove, Sirdar Iqbal Ali Shah and General Blakeney. The latter who had presided that evening at a meeting of his own Society made his excuses there and left purposely in order to be present at the Muslim celebration. Speaking as a non-Muslim he urged Muslims to be less quiescent in the future and to stand up for the preservation of their rights. Owing to his having an important engagement Sir Akbar Hydari had to leave during the evening. In his absence Mr. Pickard took the Chair, Muhammad Ali Al-Houmani, the great Syrian patriot-poet, recited an Arabic ode in that tongue. His Highness the Agha Khan was on the platform and took a lively interest in the proceedings.

Mr. Ahmad Bennett, the Secretary of the Society, said :—

The whole fabric of Western Civilization is crashing. The statesmen of the West were treading water. The tide is turning which will sweep them away. The accredited leaders of the world know neither what to do, nor which way to turn. The rapid advance of science is placing ever more potent weapons of warfare into the hands of mankind. Unless a spiritual balance can be introduced, unless a spirit of brotherhood can be inculcated catastrophe will result. Civilization will destroy itself. This spirit of brotherhood does definitely exist in Islam. I appeal, therefore, to the statesmen of the world and to my fellow Muslims to do all in their power to make known the principles of Islam in the West. War was never so futile, peace was never so necessary as to-day. I warn the people of Europe. The price for the last war is still being paid. Another war will not only cripple, but destroy. The preservation of mankind can only result through brotherhood, co-operation and unity. If the West is to be saved from utter destruction by the forces within it—then the adoption of many of the principles of Islam is a necessity—a most urgent necessity.

On every table will be found particulars relating to the Muslim Society of Great Britain—a society which aims at breaking down the barriers of ignorance towards Islam in the West. Some of the best brains in Europe and Asia are behind it. We alone, however, can do little. We want the support of each and every one of you. Muslims as members ; non-Muslims as associate members.

I must refer now to the proposed building of a mosque in London. In this I have no personal interest ; for I regard the whole world as the mosque of God. My organization likewise has no interest. But I know the mentality of the British people, and I say most emphatically that the presence of such a building in London would do much to create an interest in Islam in this country. It would do much to enhance the prestige, the standing, the influence of the Muslim princes, the Muslim States, the Muslim peoples and Islam itself, with official and educated public opinion in this country. It would commemorate the name of H. E. H. The Nizam. If the building rises soon, the word will go forth from country to country, from people to people, from town to town : “H. E. H. The Nizam has done this thing.” But if it is not built, will not a whisper go round the world, round the Empire in which there are 110,000,000 Muslims ? “There is no Mosque in the seat of Empire.” The Nizam—one of the wealthiest princes in the world—wishes it, and yet it is not built ?

The Society must know its own strength and will ever appreciate constructive suggestions either from its members or from any other source.

THE BIRTHDAY OF THE HOLY PROPHET.

Islam, after a long period of quiescence is again awake. Everywhere the Muslims are taking more interest in Islam, and when religion is uppermost Islam is always at its strongest. There are 60,000,000 Muslims in India. Elsewhere in the Empire are yet another 50,000,000 more. Between the British and the Muslim peoples I ask for a policy of co-operation and toleration; not a policy of isolation, misunderstanding and discord... It is an urgent necessity that everyone in the West should read the authoritative and explanatory translation of the Qur-án by Maulana Muhammad Ali.

Here and now I want to impress upon both Muslims and non-Muslims that the Mosque at Woking is under very able direction. It is spreading the knowledge of Islam far and wide. Its literature is instructive, elevating, and informative and should be read by all.

I must emphasize most strongly, in conclusion, that with the adequate support and co-operation of Muslims and non-Muslims, the Muslim Society of Great Britain can be made a truly great force not only in this country but also throughout the world—a force which will fight the anti-God idea in Communism or wherever it is found, and which will establish through the education of the popular mind a peace and a brotherhood such as no League of Nations can ever do.

Maulvi Abdul Majid and his associates at the Woking Mosque co-operated admirably with the Society, and did much invaluable work behind the scenes.

After the speeches had been made, free literature produced by the Woking Muslim Mission was distributed to earnest enquirers after truth, and the meeting adjourned for refreshments and for purposes of personal conversation. Muslims from Afghanistan, India, Persia, Arabia, Iraq, Albania, Africa and Great Britain mixed with non-Muslims of more than one country.

Not until a quarter of an hour or so before mid-night did this most successful celebration come to an end.

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AN ADDRESS DELIVERED AT THE CELEBRATION OF THE BIRTHDAY OF THE HOLY PROPHET.

By W. B. BASHYR-PICKARD, B.A. (CANTAB.).

Mr. Chairman, Ladies and Gentlemen, my Sisters and my Brothers,—

To-night we celebrate the Birthday of the Holy Prophet Muhammad (May the Peace and the Blessings of God be upon him !), and, first, I should like to say a few words concerning this celebration. Emphatically this gathering is no token of worship of the Holy Prophet Muhammad. Our worship is due to God alone, to ALLAH, the ONE (Praise to His Name, the HIGH, the EXALTED !) Muhammad himself emphasised his own humanity. He laid no claim to being other than a man ; though a Prophet inspired by God, still not more than a man. At his death-bed, the Prophet observed : ‘ Cursed be those that adore the shrines of their prophets ! ’

No, we do not worship Muhammad, neither do we pray to Muhammad : our prayers are directed towards God, ALLAH, the ONE, the HEARER, the ANSWERER. On the contrary, recognising the essential humanity of the Holy Prophet, we pray to God *for* Muhammad, that the Peace and the Blessings of God may abide with him.

What, then, is the best method of celebrating the birthday of the Holy Prophet ?

I venture to state that the best method of celebrating the Birthday of the Holy Prophet Muhammad (May the Peace and the Blessings of God abide with him !) is :—

- (1) to awaken our remembrance of the Glorious Qur-án ;
- (2) to refresh our memory of the Teachings of the Holy Prophet ;

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- (3) to recall to our minds the SAYINGS of MUHAMMAD;
- (4) to consider the manner of life and the actions of the Holy Prophet ; and
- (5) to bear in mind more closely our DUTY to ALLAH, Whose Servant and Messenger Muhammad was.

And now let me call to your minds to-night one incident in the life of Muhammad, and this I take from a work entitled : " The Life of Muhammad from Various Authors " by Mirza Abu'l-Fazl, dedicated to Sir Edward Dennison Ross. The incident, to which I refer, is the *Temptation of Muhammad by the chiefs of the Koreish* :—

The Koreish, finding all their endeavours to dissuade Muhammad from his purpose unavailing, had now recourse to temptation. Their chiefs came to Muhammad, and one of them, acting as their spokesman, opened the discourse in the following words :—

" Son of my friend ! thou art a man distinguished by birth ; thou dost stir up the land, thou makest division in families ; thou dost tax our ancestors and wise men with error and impiety : but we desire to treat thee with consideration. Listen now to the proposals we have to make, and reflect whether it would not be well for thee to accept one of them."

" Speak on," said Muhammad, " I listen."

" Son of my friend !" continued the other, " be it thy aim to acquire wealth by this affair, we will assess ourselves to make thee the richest man of the house of our father Koreish. If it be honour that thou desirest, we will make thee our lord, and will do nothing without thee. If it be the Jinn that has taken possession of thee, we will

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bring thee the most able physicians, and we will pour our gold until they cure thee."

"Is that all?" asked the Prophet.

"Yes."

"Well, now listen to me:—

"In the Name of God, the Merciful, the Compassionate, *Ha Mim*: Revealed from the Merciful, the Compassionate: a writing, the signs whereof are made distinct, an Arabic recital for a people who know; a bearer of glad tidings and a warner; but most of them turn aside and hearken not.

"They say, Our hearts are veiled from that to which thou dost call us, and in our ears is a heaviness, and between us and thee is a curtain; so act thou, verily, we are acting (too). Say thou, I am only a man like yourselves: it is revealed to me that your God is One God: go straight then to Him, and ask pardon of Him.

"And woe to those who join (other gods with God), who give not alms, and who in the hereafter believe not!

"Verily, those who believe and do good works, for them is a neverfailing reward."

Turning to the Koreish chiefs, the one who had addressed the Prophet exclaimed:—Never did men hear a discourse like this. It strikes home; it is not poetry, nor the language of a magician. Let us leave him, or he will certainly pervert us."

"He has cast his spells upon thee," they all cried.

"I tell you frankly what I feel," replied the other.

Not satisfied with this trial, they came a second time to the Prophet offering the same temptations. The reply was, as ever, firm and truthful:—

"I am desirous neither of riches nor ambitious of dignity nor of dominion. I come to you with glad tidings and warnings. I give you the words of my Lord. I admonish you. If you accept the message I bring you, God will be favourable to you both in this world and in the hereafter. If you reject my admonitions, I will be patient, and leave God to judge between you and me."

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They now demanded of Muhammad supernatural proofs of what he asserted.

They said, "We will by no means believe in thee until thou make a spring (of water) to gush forth for us out of the earth, or there be (made) for thee a garden of palm trees and vines, and thou make rivers to gush forth in its midst, gushing; or thou make the heaven to fall down upon us to punish (us), as thou dost pretend (it will), or thou bring God and the angels before (us); or there be a house of gold for thee; or thou climb up into the heaven; yet will we not believe in thy climbing until thou send down to us a book that we may read."

The reply was as simple as truthful: "Glory be to my Lord! Am I more than a man sent as an apostle?"

They said, "Has God raised up a man as an apostle?"

"Had angels walked on earth familiarly," (was the reply) "God would surely have sent down to them an angel from heaven as His apostle."

They said, "Unless an angel be sent down we will not believe."

"But," said Muhammad, "if God had sent down an angel, the matter would have been decided, and then would they have no respite. And if God had appointed an angel, He should certainly have made him a man too, and then He would have made perplexing for them what they deem perplexing (now).

"And even if God were to open above them a gate in the heaven, and all day long they were climbing into it, they would still say, 'It is only that our eyes are drunken; nay, we are a people bound by a spell.'

"And if God had sent down to *me* a book on paper, and *ye* had touched it with your hands, still those who believe not will say, 'This is only plain magic.'"

They said, "What an apostle is this? He eats food, and walks in the streets!" Unless an angel be sent down to him to be a preacher with him (we will not believe). Or a treasure be sent down to him, or he have a garden whereof he may eat."

"God sent no apostles before me, but they ate food and walked in the streets," was Muhammad's reply.

Never could they force Muhammad to attempt a miracle, that favourite resource of so many false prophets. No proof has ever been adduced that Muhammad at any time descended to any artifices or pseudo-miracles to enforce his doctrines or to establish his apostolic claims. On the contrary, he relied entirely upon reason and eloquence.

"Signs are only with God," said Muhammad, "and I am only a plain warner."

From this incident in the life of the Prophet I turn now to the recorded words and sayings of Muhammad (May the Peace of God abide with him!). The familiar sayings, talk and conversation of a man throw a clear light upon a man's character, and, in the case of a Prophet of God, such sayings and familiar conversations upon various topics, upon various occasions, and with all manner of men and with women, form together a most valued guidance for the conduct of our everyday life.

Now, O my Sisters, let me begin with your most vital concern—even family life. Listen, and let your hearts tell you whether there be any religion better than this.

The Holy Prophet Muhammad said :

"Paradise lies at the feet of the mother."

In Islam by this saying the mother is made sacred to her children.

The Prophet said :

"That is the best of Muslims, whose disposition is best; and the best of you are they who behave best to their wives."

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The Prophet said :

“ A virtuous wife is a man's best treasure.”

The Prophet said :

“ God enjoins upon you to treat women well, for they are your mothers, daughters and aunts.”

The Prophet said :

“ No father has given his children anything better than good manners.”

The Prophet said :

“ Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.”

The Prophet said :

“ He who wishes to enter Paradise must please his father and mother.”

The Holy Prophet (*May the Peace of God be upon him!*) said :

“ Marriage is incumbent upon ail who can afford or who possess the ability.”

Now, O Muslims, my Brothers and my Sisters, would you not rejoice to see the Light of Islam spread through the length and breadth of this land ? And, upon this happy occasion of the celebration of the Birthday of the Holy Prophet (*May the Peace of God be upon him!*), I do not think it anything but appropriate to dwell for a little while upon this subject. Would you not desire in the depths of your hearts to see the lives and the affairs of the people of this land lit by the Light of Islam ? I am convinced that you would ; so let me make this plain to you.

The Light shines, but, where there are obstacles in the way, though the Light shine, shadows will be cast. These very obstacles will throw patches of darkness by their obstruction. The obstacles must be removed, and, if I point out three of the main obstructions, perhaps their removal will prove the easier.

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Now the first obstacle that casts its shadow over the path of the Light of Islam, is the age-long corruption of the sources of information available in the English language concerning Islam.

This is a very real and deep-rooted obstacle ; but it should in no way surprise us, and no whit deter us from our resolution to remove it. Where for centuries the information concerning Islam has been handed down to English-speaking peoples by men, who (whatever the brightness of their merits and the value of their achievements) cannot be regarded as otherwise than non-Muslim, even if not actually and openly anti-Muslim : where for centuries, I say, the only available information in English has come through the channels of prejudice, it is not surprising if we find earnest seekers after truth still walking amid the shadows cast by this obstacle. They seek to know what Islam is and what Islam stands for, and lo ! the works and writings in English upon Islam are so full of absurdities, half-truths and the mis-representations of ignorance, that the Light of Islam comes to them disfigured by grotesque shadows.

But now the Truth hath come ; surely falsehood is a vanishing thing.

Now the second obstacle, that obstructs the path of the Light of Islam in this land, is what I may term a certain strangeness, an unfamiliar guise in which the religion of Islam is viewed by the vast majority of English-speaking people.

Islam is associated inextricably with the East, and rightly so, for in the East it was made manifest, but (and herein lies the obstacle) I feel it is widely imagined that Islam is the sole property of Eastern nations, and, as regards the West, Islam is merely an interesting subject of detached study for learned Western orientalists. How far from the truth is this attitude ! Islam is a live religion

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for the English : a simple, practical religion, founded upon reason and the needs of man both in this life and in the hereafter. No occasion to blind the reason (one of God's greatest gifts to man) ; no occasion to wrap one's warm heart up in melancholy and the oppression of an all-pervading sinfulness—away with such ! Let the True Light of God, Who is the Truth (Praise to His Name, Who is the Light of the Worlds !), let the True Light of God shine upon your heart. If you wish for a personal knowledge of Islam, open the Qur-án and read it. I venture to state that (*inshallah*) therein the message of God will become manifest to you, and therein the path of truth will be made plain to you.

Now the third obstacle, as it were a pall of smoke intercepting the light-rays from the fountain of Light of Islam, is nothing but the fume rising from the vices of the age. But smoke and mists cannot endure against the healthful breeze of Truth, and this obstacle (I feel) shall vanish into thin air and be no more.

At present, however, this obstacle undoubtedly exists, and I must outline it. It is the obstacle of materialism, of an all-engrossing this-worldliness, of attachment to the moment, of a rage to fill every moment with action or with feverish recreation, to cram seventy seconds into sixty at all times and at all costs, to speed up and to go beyond, to strain after the extremes and to despise the golden mean.

Verily, those, who exceed the limits, follow not the Way of God, and haste, verily, is of the devil. The Way of life requireth calm, requireth meditation, requireth intervals of detachment from hubbub, and they, who seek the Way of Life, shall find Peace therein.

Whom God loveth, He openeth their hearts to Islam, the religion of peace.

THE SERMON OF MUHAMMAD ON MOUNT SAFA.

“ Oh ye children of the Mighty One, do ye take me to be true or false ? If ye consider me to be true, will ye hearken unto what I shall say ? A huge army (the forces of mortality) is behind the mountain (this physical existence), awaiting its chance to attack you. If ye believe this, then beware, for no word I speak is false.

“ The caravan of our life will one day surely depart hence. Beware then of the time when death shall attack.

“ God is alone worthy of praise, His Name is worthy of repetition, His Thought is worthy of contemplation, His Command is worthy of obedience, and His Majesty is worthy of service.

“ When ye think, think only of Him, when ye bow, bow only before Him, trust Him alone, love Him alone, fear Him alone, and serve Him alone.

“ No one lives outside of Him, none can be compared with Him. The wise and the foolish are both speechless before Him. The sun and the moon are motionless in His presence. Mighty kings are submissive before His Exalted Majesty. The righteous and the pious area bashed in His presence. Neither the hermit nor the orthodox has any power in His Kingdom. Neither the mystic nor the ascetic has a voice in His court. Therefore count not on a mediator between you and your God.

“ Raise me not beyond my due. Honour me not so that later ye may have to abase me. Every soul in God's sight is equal and free. I am also as one among you all. Never make of my tomb an idol for your worship. Never bow before my grave in humility, for ye are no less than I am, being God's creatures, and in human helplessness we are all alike. If I have any special privileges it is that I, His Servant, one like you all, am His Message Bearer.

¹ This Prayer of the Holy Prophet Muhammad formed the principal part of Mr. Lovegrove's speech on the occasion of the commemoration of the birthday of the Holy Prophet Muhammad by the Muslim Society of Great Britain.

THE SERMON OF MUHAMMAD ON MOUNT SAFA

"All in their turn will leave you, whether it be your relations or belongings. If there be any bliss remaining with you it is the good which ye have done in your life.

"Health before sickness is the prize, and comfort before hard work, youth is the privilege before the poverty of age, and a halting-place before continuing the journey. Before poverty wealth is the privilege. Therefore whatsoever ye may desire, have it, for life is short.

"All seekers of earth are far removed from Divine Mercy, save those who have a constant thought of God. Those who are in search of knowledge will inherit the earth, and be blessed with the Kingdom of Heaven.

"Virtuous are they who are kind to the neighbour, and who constantly try to succour their fellow-men. Those who wish good for themselves in life should wish the same for another.

"God does not show mercy to those who have no sympathy in their hearts. If ye will be kind to the inhabitants of the earth, God from the Heavens will send His mercy upon you.

"He who in his life had bitterness in his heart and kept it there until his death is not for us, neither are we for him; even his love, which may have been the cause of his bitterness against another, has no reward from God, for such love makes one blind and deaf.

"Righteousness is better than piety, the pious cannot even be compared with the righteous.

"Labour for your daily bread, that ye may provide for yourself and others, and not have to beg from any one. If here ye are independent, there also ye shall beam like the full moon.

"Those among you who are possessed of riches must generously help humanity. Do not undertake any enterprise without consultation; do not give yourself unto a risk without consideration."

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PRECIOUS GEMS

There is a polish for everything, and the polish for the heart is the remembrance of Allah.

* * * *

Whosoever loveth to meet Allah, Allah loveth to meet him.

* * * *

Paradise lieth at the feet of the mother.

* * * *

Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.

* * * *

Help the needy.

* * * *

The best of men is he from whom good accrueth to humanity.

* * * *

Charity averteth impending calamities.

* * * *

To meet friends cheerfully, and to invite them to a feast are charitable acts.

* * * *

Thus saith Allah : " Verily those who exercise patience under trials, and forgive wrongs, are righteous."

* * * *

Modesty and chastity form parts of the Islamic Faith.

* * * *

Humility and courtesy are acts of virtue.

* * * *

All Muslims are as one body. If a man complain of a pain in his head, his whole body complaineth, and if his eye complain, his whole body complaineth.

MUHAMMAD.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its rigorous sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

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ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.



The Rt. Hon. Lord Headley
(Al-Haj El-Farooq).

The late Al-Haj Khwaja Kamal-ud-Din,
(1913).



The late Al-Haj Khwaja Kamal-ud-Din.
(1918).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شُحْرُوهٗ وَصَلَّى عَلَى رَسُولِ الْكَرِيمِ

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ANOTHER SAD LOSS

Innâ lillâhe wa inna ilaihe rajioon).

(From God we are, and unto God we return,

The Holy Qur-ân.

The readers have a right to expect that come what may the *Review* should be issued by a certain date every month. There has been an inordinate delay in the publication of the present issue. Apologies always sound insincere and explanations seem futile. But closely following the death of my father the late Khwaja Kamal-ud-Din, it pleased the Almighty to call back my wife to her eternal abode and she breathed her last on 17th March 1933. The bereavement was as unexpected as it was sudden and I could not attend to my duties. In these circumstances I trust our readers will appreciate and excuse the delay.

LAHORE.

KHWAJA NAZIR AHMAD.

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THE OPENING OF THE HEART

BY THE LATE KHWAJA KAMAL-UD-DIN

[This article was dictated by the late Khwaja Kamal-ud-Din in December last. He revised it and added the last paragraph just a few hours before his death.—Ed. I. R.]

Have We not expanded for you your breast and taken off from you your burden, which pressed heavily upon your back and exalted your mention for you?

So surely with difficulty is ease, with difficulty surely is ease: so when you are free, strive hard, and make your Lord your exclusive object.—(*The Holy Qur-án*, Chapter XCIV.)

In this world of trial that man alone can live a life of comfort upon whom God has bestowed largeness of heart. Whatever happiness may surround us, however free we may be from the anxieties attendant upon the earning of a livelihood, whatever the wealth which may be ours, we cannot be saved from the cares which life brings in its train. The enmity of others, their jealousy and malice, family calamities, and the complications of social life are among the burdens—some of them in themselves comparatively trivial—which so often prove to be for us the last straw. The short chapter quoted above was revealed to the Holy Prophet Muhammad at a time of dejection, when things were at their darkest. Although God had already endowed him with that largeness of heart with the help of which he fought down subsequent difficulties in a cheerful spirit and was consequently able to remove the most threatening obstacles from his path: yet these words were primarily addressed to the Holy Prophet Muhammad as they speak of a favour of God to him,—a favour which is not only of vital importance to man, but the desire for which is of spontaneous growth in every heart. The Prophet was not simply informed, by way of prophecy, that he will be blessed with those favours, but he was also told of the way by which he, and every man, for the matter of that, can attain those favours of God. Who is he who does not want his back relieved of the burden

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and struggles of this world ? Or, who is there who does not wish that his name may be exalted in the world, and awake happy memories in the minds of men ? However limited his circle of acquaintances, a man's natural desire is that those who know him should mention his name with respect, if not with acclamation. But these two wishes of man—the lightening of his load and love for fame—can materialize only when he is able to exhibit the quality of large-heartedness. To illustrate my point, let me cite a few events from the life of the Holy Prophet from which will appear not only his extraordinary largeness of heart, but also the fact that but for the same quality the events that were in store for him, to say nothing of their back-breaking power, were sufficient to have crushed him out of existence. His enemies were for ever at his heels, indeed their persecution of him has scarcely a parallel in history, and finally they conspired to take his life. But it was for these very enemies that he prayed for forgiveness and blessings ; and, what is more, when the most stubborn of them came to him and humbled themselves, prepared to receive their well-merited punishment, he forgave them absolutely. These facts point to a heart entirely free from malice, anger and insincerity. People seldom realize what it means for a heart to remain free of these pollutions. Such a condition of mind in a man is certainly a matter for pride, because it alone can create real happiness in him. Malice and anger, in fact, are the instruments which carry a man right down to hell. The enemy will perish only when his time has come, but till then a man may with advantage examine his own heart, and see to what an awful restlessness he is brought by the hatred he feels for his adversary.

The acts of the Holy Prophet which I have mentioned—that is, his praying for his enemies and forgiveness of them—show clearly enough that his heart was altogether

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free from all such tormenting feelings towards his enemies, for in it there always lay a superb happiness born of peace. If the heart be not so serene as that, how can a prayer for blessing for an enemy rise from a man's lips, especially when the same enemy is daily making new preparations to injure him? A position like this shows at least that the Holy Prophet's largeness of heart did not allow him to be confused even under these most trying circumstances.

Let us recall the situation which the Holy Prophet Muhammad had to face at Taif. He had been stoned by his enemies, and wounded severely, and owing to excessive loss of blood he was parched with thirst. He tried to crawl to a well; but his enemies would not let him have even a gulp of water. Just at that critical moment of exasperation a prayer came to his lips, which breathes only of an anxiety for the welfare of his enemies. He said:—"My Lord, guide my people unto the right path, surely they know not." He had, thus, the heart to desire that the race should continue and should receive guidance from God. It is scarcely necessary to write more on this point; this prayer by itself is sufficient to indicate the kind of heart the Holy Prophet possessed. The loftiness of ambition and generosity of soul which manifest themselves in the prayer of the Holy Prophet, indicate a largeness of heart which seldom falls to the lot of other men, and which again was responsible for his wonderful success and marvellous peace of mind, and which gave him courage to withstand perilous adventures of his career. His life was full of tribulations, all of which he faced in a spirit of the utmost coolness. There is little profit to be gained by indulging in verbal quibbles on various conceptions of virtue. The all-important fact is that there is no human being who is unmolested by enemies or immune from calamities. Jealousy is in itself an evil feeling, but its con-

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comitants—anger, restlessness and the like—are but too apt to invade the human heart with it and create a raging fire, to which none but the man himself becomes a victim. To use an Indian adage—"the water bubbling out of the kettle is consumed by its heated sides." If at such times the Divine mercy makes a man's heart so to expand that it retains its natural tranquillity all through, then here is a blessing incalculable! The Holy Prophet's example inspired his companions to perseverance, in difficulties and calamities, the like of which is not met elsewhere.

The incident in the Holy Prophet's life that took place in the cave of Saur, in the course of his flight to Medina, shows how sure he was of his success, and what unflinching faith he had in God. And he could not have exhibited these qualities of mind, if he had not possessed that largeness of heart of which I have been speaking! The incident happened thus. The Holy Prophet set out to fly from Mecca with his sole companion, Abu Bakr, the faithful. There hung over them the danger of being overtaken by the enemies—enemies who were bent on killing them, and were capable of inflicting every imaginable kind of torture. They hid themselves in a cave. The enemies, accompanied by their guide, pursued and almost overtook them. They followed the Holy Prophet's footprints, and got as far as the mouth of the Cave Saur, where he was hiding. Let us leave aside the particulars as to how the Holy Prophet escaped from the clutches of these murderous enemies and how his enemies returned disappointed after actually reaching the entrance of the cave. When the enemies reached near the cave Abu Bakr said:—"How are we to get out of this danger? We are only two, while the enemies are many in number?" And apparently there was no way of escape. But the reply, which came from the Holy Prophet at this fearful moment shows that his heart was never to give way to fear even in face of

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direct danger. With perfect composure, he answered ; " Grieve not, Surely Allah is with us : And Allah is Mighty, Wise." The blessing of such composure is a matter for profound thought. It cannot be exchanged for all the treasures of the world, but it can never come to a man unless he be large-hearted. It is the same with his treatment of his enemies after their defeat at his hands, especially on the occasion of his conquest of Mecca, when he not only granted them a general amnesty, but also honoured them with various favours. And among those towards whom such benevolence was extended was Amir Mu'awiyah—the founder of the Umayyad Dynasty, which established the first powerful Islamic Empire in the world,—the son of Abu Sufian, the man who was the Prophet's deadliest foe. Indeed, any enemy that came to meet the Holy Prophet was forgiven. But this generosity of mind, one should not forget, was the outcome of that largeness of heart which is the subject of this discussion. This fact, together with many other incidents in his life, prove, beyond the least shadow of doubt, that his resignation to God had reached a wonderful pitch. But I shall repeat again that this blessing of resignation comes only to the lot of one whose heart is large enough. This quality however, pertains to every serious aspect of our life. If we consider our every-day existence, and think over those difficulties which beset us in our ordinary capacities as father, son, husband, neighbour or citizen, we find them at times growing painful in themselves, and those alone can escape the resulting miseries who possess the requisite largeness of heart, because this wealth enables them to act in such a manner as would remove any amount of difficulties from their way, and at the same time win the heart of the deadliest foes so as to turn them into friends. Says the Holy Qur-án :—Repel evil with what is best, when lo ! he between whom and you was enmity would be as if he were a warm friend.¹

THE OPENING OF THE HEART

It was in this way that hundreds of the Holy Prophet's enemies, at one time thirsting for his blood, became later on his devoted and obedient followers. Umar the Great forms by himself a shining example of this transformation. A second is provided in the case of Khalid. In brief, a large-hearted man is not only saved from the constant complaints of his own kith and kin, but even draws his meed of praise from others. As against this, a man who treats his own family meanly and without generosity, cannot be loved by his own children, to say nothing of other men. On the other hand, a liberal-minded man, because he is not afraid of sacrifices for the sake of others, is invariably loved by all. But such a glory can be achieved only by him who has largeness of heart. Sacrifice is a thing that certainly puts a strain on the mind, but once the outlook has been widened through largeness of heart, even sacrifice becomes a source of comfort and happiness to him by whom the sacrifice is made.

Let me turn again to the verses with which I started. The Holy Qur-án, in its inimitable way, throws light on this subject by directing our attention to that which is at the root, so to say, of all our troubles. If we can acquire control over that source and become immune from its evil workings, then we would have solved this seemingly insoluble problem. Says the Holy Qur-án: "Then surely with difficulty is ease." In our experience we find that every man is desirous, by nature, of happiness and comfort, but he will do well to remember that, as with light and shade, ease and difficulty will be simultaneously confronting him at every step of his life's journey. We ought not to think that it pleases God to involve us in trouble. This indeed is a point which may well invite a deep philosophical discussion; but suffice it to say that the essential part in a man's character is patience with perseverance, and these are the treasures that make their possessor

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richer than if he were the undisputed king of the whole world. There is no work in the world which cannot be done with success by acquiring these two qualities. However much a man may boast of his strength of mind, patience and perseverance can never be found in him if he has not faced difficulties. God, the Merciful, has exposed this reality in the following words :—

And He will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits, and give good news to the patient.

Who when a misfortune befalls them, say: "Surely we are Allah's and to Him we shall surely return." These are they on whom are blessings and mercy from the Lord, and these are followers of the right course.

In these verses the word which stands for the phrase "We will most certainly try you" is a derivative of *Bala*, which means, among other things, to purify gold from dross by casting it into the fire; the idea being that God removes from our minds the weaknesses of impatience and lack of courage by calling into existence these trials for our benefit, and so makes us possessors of the blessing of perseverance. Thus He says that those who show their perseverance under such trials, become deserving of mercy and reward from their Lord, and are moreover guided in the right path. And just a little serious investigation will reveal that there can be no greater blessings than those mentioned above.

All praise be to God for having blessed His creatures with His gifts and for having shown them the direct way out of His Divine Mercy, through the Holy Prophet Muhammad. Glory be to Muhammad for having set the noblest example. Blessed be the person who submits himself to the Divine Will and passes away from his worldly sojourn happily for having served his Creator and his creatures to the best of his ability.

THE PASSING OF A GREAT MUSLIM

BY THE RT. HON. LORD HEADLEY

(AL-HAJ EL-FAROOQ.)

We to-day mourn the loss of one of the most distinguished Muslims of our time. The name of Khwaja Kamal-ud-Din is known and respected all over the world, his erudition and ability being such that had he given his time to the study and practice of the law, for which he had been educated, there is no doubt that he would have made a great name and been at least a Judge of the High Court. But he preferred to sacrifice all worldly prospects and doing what he felt sure was for the advancement of Islamic culture and for the benefit of humanity.

Our dear Brother, who has now, we love to believe, passed into the blessed state of rendering possible a nearer contact with the Almighty, has left behind a beautiful example of a saintly life spent for the benefit of others; the Muslim spirit pervaded his great personality and was amply evidenced by his daily life of humble devotion to his Maker.

Panegyrics are really out of place when writing of the Khwaja; his writings and lectures proclaim the man without any of my poor words. There is a grandeur of the heart and a grandeur of the mind, and these must ever arrest the earnest attention of all with any pretensions to scientific attainments. It was the tender heart of the Khwaja which led the way to victory in the course of his arguments:—‘My son give me thy heart’—having won the heart the rest was easy, like taking the citadel of a castle.

My first meeting with the Khwaja was at Kew where an old friend, Colonel George Cockburn, introduced us as both being interested in India. I was much impressed with the quiet dignity and gracious manner, and am not surprised—on looking back for nearly twenty years—at the influence his remarkable personality gained over me.

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I may fairly say that during all those years I have never heard him utter a word that could be called harsh or unforgiving. His individuality was eminently attractive, and he often got his own way by letting his opponents think that they were winning all down the line, when in reality they were being led by him and became in the end the supporters of his Cause.

All the people to whom I had the privilege of introducing the Khwaja were impressed by the absence of any trace of dogmatism or fanatical rancour. He was invariably a good listener and appreciated a good joke and I seem even now to hear the hearty laugh and see the accompanying winning smile. Many of my English friends were enchanted with the Khwaja's gentle influence. He never did more than place the *facts* before his listeners, and in this way he advanced the Faith and carried conviction wherever he went.

It is rather curious that when I came out openly as a Muslim certain of my friends informed me that it was impossible for me to be saved and that everlasting damnation was to be my inevitable lot : others gave out that I had been inveighed into a belief in Islam by the wicked machinations of the Khwaja and his friends who had been setting traps to catch unwary Christians ! The Khwaja was, in my opinion, quite incapable of trying to deceive anyone, he was also ever ready to impart his own knowledge to everyone he came across, though he never worried them in the process. This may be laid down to his great charm of manner : no one ever spoke to him without wanting to continue the conversation.

It was my great privilege to accompany him on two very important journeyings—one being in 1923 the Pilgrimage to Mecca, when I became a *Haji*, or Pilgrim and the other the tour through South Africa, in 1926, where he won golden opinions on all hands.

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I have never met a man who was better able to express the accepted interpretation usually put in the mouths of God's Messengers. I had many opportunities of seeing how carefully he compared notes and how he invariably put the spirit ahead of the letter in all his teachings and throughout his whole life. For this reason chiefly and to illustrate his steadfastness and open-hearted belief, I here quote from that part of his work which I think he would no doubt like to be repeated:—

“ The Religion of Love should begin with man's love for God. The Book of Islam—the Holy Qur-án—makes this the real basis of Islam ; and teaches that it should be stronger than all other love and friendship. Love for God is the main and ever-recurring theme of every religion, and yet we are in the dark as to how to express our love for Him. We are not anthropomorphists, nor is our God clothed within human passions. He is above being adored in the manner we adore our sweethearts. Some say our love for Allah (God) means our absolute submission to Him, which is the meaning of Islam ; but still even that is an abstract idea, and as such we are none the better for it, as far as practice goes. The Holy Prophet Muhammad has, however, given us a practical suggestion in this respect. ‘ Love His creatures,’ he says, ‘ if you wish to love your God.’ Here is the Gospel of Peace—the peace we badly need, and yet it is far off in spite of all our efforts. We could achieve it if we could but act on this holy admonition. Unfortunately our love does not go beyond our own doors, and if it does exceed its usual limits, a narrow-minded patriotism, actuated more by fear of other nations, curbs its wholesome efforts. Love others as you love your own kith and kin, with no distinction of race or colour, and you have secured the millennium. The Kingdom of Heaven for which the

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Christians are on their knees every morning and evening, will rule the world.

“ Could there be a better and at the same time more laconic exposition of the Religion of Love, than that which has been summed up in the above quotation ? If you wish to love your God, love His creatures.

“ ‘ What is Islam ? ’ someone asked Muhammad. ‘ Reverence and respect for the Commandments of ‘ God, and compassion to His creatures,’ was the reply, which explains ‘ Love of God and love of man ’ in its real practical shape.

“ Love is neither lip-expression nor the infatuation of a passionate heart ; it is a high emotion and a noble passion, and needs a world of actions to bring it to reality. Love of God can be expressed only through man’s readiness to obey his Lord. No other consideration should come before God ; our love for Him should eclipse all other loves, as the Holy Qur-án says : ‘ Those who believe are stronger in love for Allah.’

“ *La-ilah-il-Allah*—there is no other deity or object of adoration but One Allah—is the formula of Islam, which expresses the love of man for God in its highest form. The rest of the religion as taught in the Holy Qur-án, supplied its believers with the means of making the *La-ilah-il-Allah* a practical reality.

“ Love of man, or, in the words of Muhammad, compassion for the creatures of God, is again a very difficult subject to be dealt with. All prophets came with this same message. Love should not, however, be confused always with tenderness of actions and softness of hearts, or with infatuation, as I said before ; real love for man consists in feelings or actions that may better his condition and uplift him to his utmost capacities.

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“ It is immaterial whether our actions—means adopted to raise humanity (and this is the only true love)—are harsh or tender. The punishment of an offender who breaks the laws of society is only a form of love receiving its expression from the magistracy. Love of the greater number of the units of society—to safeguard their interests as well as to reclaim the offenders—necessitates his being kept under conditions where he may not be tempted to give way to his evil propensities. He, therefore, should remain the king's guest within the four walls of what is termed gaol. The action of the larger units, as well as our love that seeks to reclaim the offending unit, demands that he be kept within the four walls. I need not multiply illustrations to make my meaning clear. It would be an insult to the intelligence of my readers to do so, as the world is now sufficiently advanced to appreciate the necessity even of a war against those who interfere with the general welfare of humanity. War becomes righteous when waged in the interests of love for man and love for God, Who does not wish to see His creatures oppressed by the tyranny of others. If God sends hurricanes and storms to purify an area contaminated by some epidemic ; if the Great Fire of London was a providential necessity after the epidemic of Black Fever some centuries ago ; love sometimes assumes a stern shape, and deals in harsh methods. But these expressions of true love should not be devised by the human mind—mediæval days had enough of that from the self-styled wardens of the human conscience ; it should appear under the dictates of God. ”

I hope the readers of these few lines of deep appreciation will lay to heart the fact that our dear friend passed many years of weakness and suffering, and that it was

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nothing but his indomitable courage that enabled him to continue the work so long as he did. All who were cognizant of the state of his health sympathized with him in his sufferings and we all wish to emulate his fortitude and sincerity, and we pray to Allah for an abundance of that happy Faith which sustained our friend in his afflictions. It is with conviction we feel that the example set by the noble life of this Saint-like man will live for ever—it can never die.

It is very probable that a biography of the Khwaja will shortly be written by one of our friends, in which case I may be able to supply a few anecdotes collected during our tours, in Egypt, Arabia, India and South Africa, for which there is not sufficient room in this short article.

A WREATH OF ADMIRATION

If we want to honour the memory of a departed friend or show our love and affection for him, the common way is to put a wreath of beautiful flowers at his tomb or memorial. I put this wreath of words, broken yet sincere, at the feet of the late Khwaja Kamal-ud-Din to whom I am beholden for so much of the inspiration of my life. I am thankful to my friend Khwaja Nazir Ahmad who has given me the opportunity to pay this humble tribute to the memory of one with whom I had the privilege to live and work for pretty long. And as I sit to write, quite a host of memories crowd upon my mind—the sweetness of the man, his mania for the spread of Islam, his magnanimity, his hard work, and the hundred and one things that only one who lives day and night with someone, can watch and notice.

There is no part of the world of Islam where the death of Khwaja Kamal-ud-Din has not evoked a spontaneous outburst of grief and sympathy. Where lies the secret

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of this universal charm which his name exercised ? The secret is that Khwaja Kamal-ud-Din was no longer an individual. He had become an institution, and his name conjured up the whole of the Ishaat-i-Islam movement in the West. So thoroughly had he merged his identity in the cause that both in the worlds of Islam and non-Islam his name symbolized that greatest enterprise of the modern age, the Islamization of Europe. In the public mind Khwaja Kamal-ud-Din was Woking and Woking was Khwaja Kamal-ud-Din.

Maulana Sulaiman Nadwi, the well-known scholar of Islam, once appraised the Woking enterprise as the one of the greatest achievements of the century. Perhaps it is more. The final verdict must lie with the future historian. But I am inclined to feel that Woking is not a thing of a century. It is a landmark in history. What was the inspiration at the back of it ? The same that urged the early sons of Islam to embark on a conquest of Europe and made them burn their boats and plunge their horses into the sea. If the Khwaja were born in those times, his name would have been among such heroes of Islam. The Fates had reserved for him a similar glory but with different weapons—a spiritual invasion of Europe. Woking must therefore be put in the same scales with such-like epochs in the history of Islam. Khwaja Kamal-ud-Din was the Tariq of his day.

Iqbal, the Poet-laureate of the East, sings in stirring strains of the heroic enterprise of Tariq :

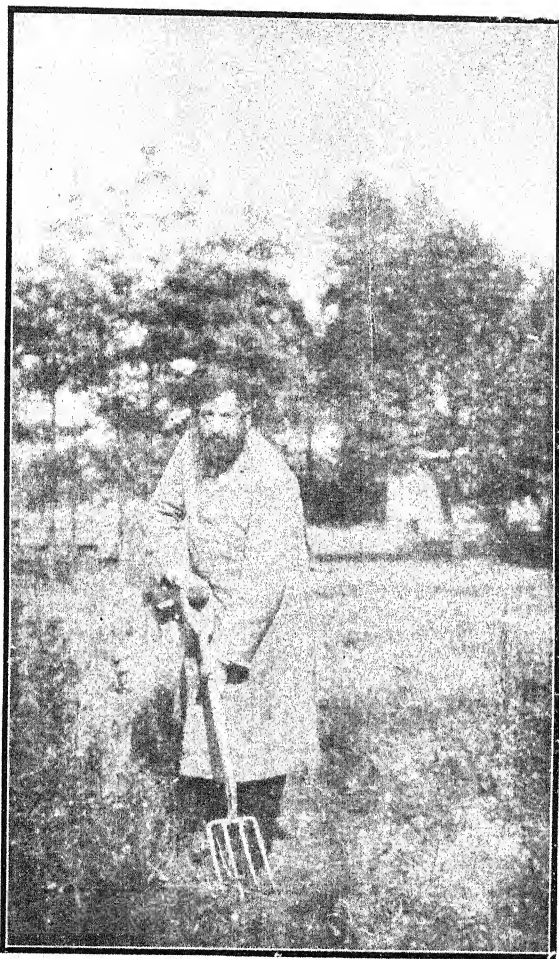
Tāriq chu bar kinārai Undlas safina sokht,

Guftand kari to ba tariqi-khirad khatast.

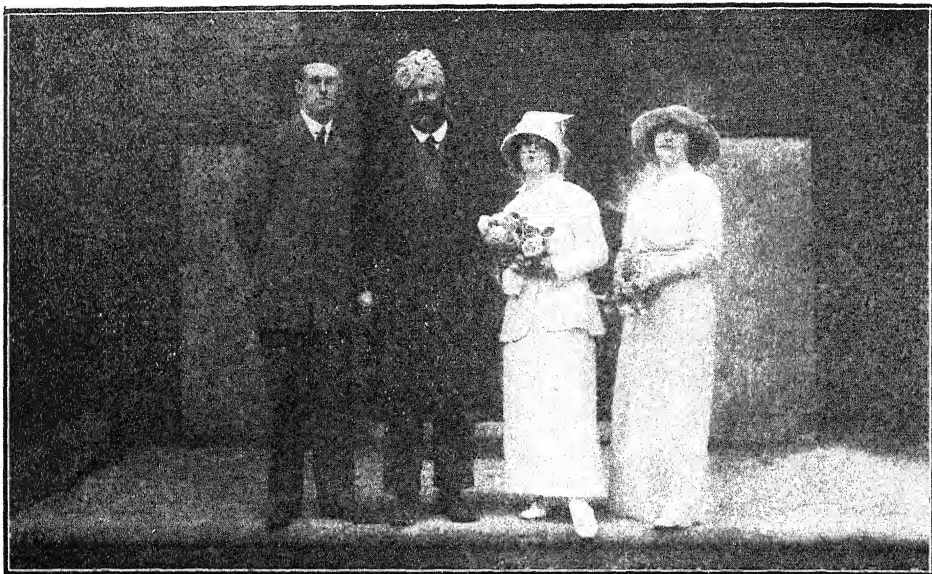
Who knows that an Iqbal of the 21st or 22nd century may in similar sentiments commemorate the enterprise of Khwaja Kamal-ud-Din. It was an enterprise without the

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clang and clatter of arms. But the spirit underlying it was just the same. Khwaja Kamal-ud-Din had no boats to burn but he burnt the boat of his own career, and in the same daring spirit dashed across the seas to accomplish what at the time seemed nothing short of madness. And ever thereafter he was so lost in the struggle that he forgot everything else. Even his closest friends and colleagues came to accuse him of Wokingmania. In the meantime he had to face family bereavements which should have unnerved a man of humbler clay. His eldest son, Bashir, a most handsome stalwart youth, on whom he counted as the future prop of his mission, fell a victim to the epidemic of influenza, in the full bloom of youth. Bashir's young wife died of the same. The double tragedy was cabled to the Khwaja at Woking. "God's will be done" he cabled back. I mention this to show that once he had "burnt his boat," he knew no turning back. The hardest calamities left him unconquered. Woking had become the all-dominant passion of his being. If he talked, he talked of Woking. If he wrote, he wrote for Woking. And I would not be surprised that even if he dreamed he dreamt of Woking. By Woking, I, of course, mean the cause of *Isha'at-i-Islam* in the West. The two were identical to him. I had the privilege to visit him on his sick-bed and even when his sick-bed had evidently become a death-bed. And when in that state I saw him full of his usual fervour in the cause of Islam, dictating with the same enthusiasm notes on Islam or articles on Islam or a rejoinder to a critic of Islam, he struck me as a wounded soldier on the field of battle, who, though dying by inches, was sticking fast to his guns. And such indeed the Khwaja was. A fighter in the cause of Islam, he fought and fought and fought and with his "sword in hand," as it were, he met his death.



The Khwaja at "Spade" work at the Mosque, Woking,
(1913.)



The Khwaja at the Mosque Woking with his first converts to Islam.
(1913).



The Khwaja with some members of his "family" the English converts to Islam.
(1926).

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And herein, to my mind, lay the secret of his success—in this indomitable will-to-conquer. Optimism which often struck others as over-optimism was the key-note of his life. I never saw him for one moment doubt the success of his mission. I cannot better illustrate this will-to-conquer in him than by recalling an amusing little incident in the early days of his mission. He had only recently installed himself at the Mosque, Woking and people who heard that an Indian had come to convert England to Islam simply laughed at him. A retired military officer who had spent his life in India came to know of this strange man who dared convert English people to Islam. He called at the Mosque and found the Khwaja seated in a poorly furnished room. "What have you come for?" asked the Colonel. "To make you a Muslim"—came the prompt reply. "Well, then, come and let us fight it out if you would make a Muslim of me!" The Khwaja was no wrestler but there and then he took his coat off. "Come along," he said, "here you are, if that is the only way you would like to be convinced." The Colonel thereupon warmly shook him by the hand. "You are the man to do it," he said, "I just wanted to test the stuff in you. You are the man to do it." And, as subsequent history of Woking shows, he indeed did it, and the Colonel became a Muslim.

It is not by the number of converts that the achievement of Khwaja Kamal-ud-Din must be measured. To have shown the light of Islam to thousands of English men and women, from the highest rung to the lowest, is by no means a small achievement. It has opened the way for the Islamization of the West which was the dream of his life. What is, however, of far greater consequence is the distinct stamp that the Khwaja made on the thought of the West. The Khwaja was no mere dreamer and enthusiast. He was a deep thinker, and he had a philosophy

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of Islam of his own. He had a wonderful knack of putting Islam in a most presentable form, in keeping with the modern mentality and modern requirements. This made him irresistible. The Christian missionaries were naturally alarmed, and "Woking danger" was even talked about in the press. But they did not know how to combat the danger. At last they hit upon a weapon. It was "unorthodox" Islam, they said, which Woking preached. "A new Muhammad," they said whom Woking painted "out of the Christian paint-box." In a way they were right. They had quite a different picture of Islam and the Holy Prophet in their minds, as drawn by the pen of propaganda. When the Khwaja put before them Islam in its true beauty and unfolded the lovely portrait of the Holy Prophet, they simply rubbed their eyes. The greatest achievement of Khwaja Kamal-ud-Din therefore lies in the revolution which he brought about in the thought of Europe with regard to Islam. And if to-day men like Bernard Shaw can visualize the Islamization of Europe within a century, the credit in no small measure should go to the Khwaja.

The enterprise of Khwaja Kamal-ud-Din was primarily launched against the West, but naturally it had a repercussion on the world of Islam itself, leading to the revival of faith which, through Western influences, was gradually decaying. The Musalman of Western education, when he saw this rational exposition of Islam and men of high standing from among the ruling race bow to the force of Islam, began to shed much of their inferiority complex and to say to themselves that Islam was after all not a thing to be ashamed of. Were it not for this factor, it is sure the youths of Islam, like the rest of the youth of the world, would have been carried off their feet by the tide of atheistic materialism which is the order of the day.

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"No-sect-in-Islam" was another most conspicuous feature in the campaign of Khwaja Kamal-ud-Din. There is nothing new in it. Sect is the very negation of Islam. Nevertheless, the House of Islam did present such a disgraceful spectacle of sectarian feuds. With his penetrating eye, the Khwaja saw that a sect-ridden Islam was not the thing that the West, sick of her own mushroom of sects and sub-sects, would at all care for. He had therefore had to lay all the emphasis at his command on this forgotten aspect of Islam—*viz.*, freedom from sects. It was the folly of the Musalman that had magnified mere schools of thought into so-called sects. As a matter of fact, there were no sects. Islam was all one. And Working under whose auspices the Sunni, the Shia, the Wahabi, the Ahmadi—all met as fellow brethren in Islam, presented a wonderful spectacle of a united Islam which could not but catch the fancy of the English people. This too, though primarily an indispensable weapon for his Western campaign, led to a wholesome revolution of thought in the world of Islam itself. The average educated Musalman will now have nothing to do with sects. In bequeathing this great legacy to the world of Islam the Khwaja has paved the way for the renaissance of Islam which has already set in.

I had the privilege to work with the Khwaja at Working for a good bit of time, and I feel this humble tribute to his memory will be incomplete without a few touches of a personal nature. In those days—and perhaps even now—many people doubted the wisdom of the propagation of Islam in the West. It cost so much and what after all was the actual fruit compared to the thousands of pounds that were being spent. One evening I accompanied the Khwaja to a meeting which he had been invited to address. It was perhaps in the magnificent Aeolian Hall which, when we arrived, was already packed

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up to the galleries. The gathering came mostly from the class known as "Spiritualists" who are specially interested in Islam. The Khwaja, tall and majestic, with his big imposing personality, his usual bushy beard and beautiful turban, appeared on the stage, and for one full hour, in his superb manner, with his radiant looks which seemed to pierce through to the very souls of the audience and with his confident impressive sweeps of hands, kept the audience spell-bound, unveiling one by one the beauties of the message of Islam. And when we were on our way back on the top of a 'bus, the Khwaja uncovering his head to the cool breezes—he did this as a rule after every lecture—there flashed across my mind the common criticism that propagation of Islam in the West is a waste of money. "This one address which the Khwaja has delivered," I said to myself, "sending away thousands of English men and women with a decided spark of love and respect for Islam is worth all the thousands that have been spent on Woking."

It was not by a mere stroke of luck that the Khwaja stumbled upon greatness. It was by incessant hard work and inch by inch that he cut for himself a niche in that temple. I have seen very few more hard-working men. He worked and worked and worked—by day and by night till he would get so tired as to ask someone to apply the electric massaging machine to his head. With the machine whizzing on his head he would still go on writing, or dictating. We who sat at the same long table with him would at times protest against it and ask him to give it up and take rest. "*Mazmun sir men āyā hai*," he would say, "let me finish it." And the result was the nervous break-down to which he succumbed at last.

I must not omit to mention one more most extraordinary gift of the Khwaja which to my mind must

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have been greatly instrumental in making him the great man he was. It was his wonderful gift of self-possession and self-control. Like all public workers, the Khwaja had to face a great deal of opposition. And I can say I have seen no man with a greater tact to disarm opposition. In his differences with friends, there were times when passions were running high on both sides—the Khwaja as well as those opposing him being in highly excited moods. After heated discussions, however, and even hot words when the situation seemed almost lost, all of a sudden, the Khwaja would accost the other party with one of his usual sweet smiles, accompanied by a magnanimous gesture of self-surrender. This changed the whole atmosphere and what seemed to be a lost situation was retrieved by one stroke of magnanimity. I emphasize this gift of the Khwaja because it is so rare among Muslim public workers of the day who, for personal rivalries, do not hesitate to damage national institutions and causes. A high-soaring soul alone is capable of such self-surrender in the interest of a higher cause.

One more flower and my wreath is complete. True greatness hardly needs artificial embellishments, and the Khwaja was by his temperament averse to everything conventional. This is no small thing in the West, the land of conventions. You must dress in a particular way, move in society in a particular way and observe a hundred and one other rules. It was so refreshing to see that the Khwaja was no slave to these conventions. Whether he had the correct suit for the occasion, whether the knot of his tie was in the proper place, whether he looked thoroughly spic and span—these stage “make-ups” of lesser men never appealed to him. He felt he was there with a superior message to deliver. He knew he was the torch-bearer of a superior culture. And he was not for one moment over-awed by the standards of the West. Besides

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he had no thought to spare for these artificial decorations. So thoroughly was he lost in the pursuit of his mission. He had a perfect command of the English language but once he told me that he did not bother a bit about the language. The beautiful ideas and ideals of Islam which he put before the audience so charmed the audience that they had not a thought left for the language. I mention this to illustrate the general trend of the Khwaja's mind. He felt so strong in the conviction as to the superiority of everything Islamic that he disregarded the conventional paraphernalia of scoring success. Then, he was so thoroughly absorbed in the inner beauties of Islam that he had not a thought to spare to artificial trivialities. This Islamic simplicity, however, lent his personality an imprint of dignity and even sanctity which invariably go with greatness.

M. YAKUB KHAN.

THE PIONEER OF ISLAM IN THE WEST

The pioneer of Islamic propaganda in the West is no more. Khwaja Kamal-ud-Din, well-known as the Founder of the Woking Muslim Mission, passed away a little after midnight on the 28th December 1932, after a protracted illness extending over several years. Yet long illness which incapacitates others only increased the capacity for work of this great son of Islam. It only gave him greater seclusion, so necessary for a writer, and the weaker he grew, the greater the force with which he applied himself to strengthen the cause of Islam. Master as he was of a will which conquers all difficulties he changed his sick-bed into the writing table of an author, and unable to sit down in his writing chair and hold a pen in his weak hands, he continued to dictate to others till almost his very last.

THE PIONEER OF ISLAM IN THE WEST

The Woking Muslim Mission is not the only, but only the most outstanding, work of Khwaja Kamal-ud-Din. He was an orator, a great thinker, and a gifted writer, and has left behind him a large number of works. But the indomitable force of will which was a striking peculiarity of his character made itself felt in the working out of the idea of the Woking Muslim Mission. It was in 1912 that the idea of starting a Muslim Mission in the West came into his head. At that time he was working as a very successful lawyer in the Punjab Chief Court at Lahore. It was in connection with his professional work that he had to go to England, but he at once made up his mind to take this opportunity of fulfilling a great dream, the dream of his life.

When we consider the circumstances under which Khwaja Kamal-ud-Din gave up a lucrative practice at the Bar and all prospects of worldly gain, we are simply wonder-struck. There was a large number of England-returned Muslims who called it simple madness. Yet one undoubtedly wonders what the prospects and resources were on whose basis the foundation was laid of this great work. Here was a member of a subject race proceeding to a country whose people ruled his land, a resident of a country which was yet on the lowest rung of the ladder of civilization proceeding to a country that stood at the top, with the express object of converting these people to his own religion—converting people from a religion which was looked upon as having brought Europe to its present state of scientific advancement, material prosperity and conquest of the world, to a religion which was identified with backwardness, ignorance and subjection. And what were the resources with which this Herculean, nay, apparently impossible, task was to be accomplished? Not a farthing of money, not a line of literature, not a hand to help! Herein lies the greatness of the great Khwaja

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that he was out to accomplish the impossible single-handed without any resources at all. But he had one thing with him, and that one thing was his deep faith in God and the belief that Islam could not die, that its temporal subjection must lead to unthought-of spiritual conquests, that it was bound to prevail as the Holy Qur-án had declared thirteen centuries ago: "He it is Who sent His Apostle with the guidance and the true religion that He may make it prevail over all other religions,"¹ and that the Holy Qur-án was the great force which was bound to conquer the whole humanity in spite of the great material force which ranged on the other side.

It was with this deep faith that Khwaja Kamal-ud-Din left the shores of India, and set to work with a will and determination. He had to think out the ways and means to approach the people; he had to produce literature; he had to carry on correspondence; raise funds for the work, and God crowned his efforts with success. He started the *Islamic Review* in 1913. The Woking Mosque, which had remained closed since it was built by a ruler of Bhopal was now opened, and the headquarters of the Mission were transferred from London to Woking. The cause of Islamic literature received a great impetus by the publication in 1917 of the English Translation of the Holy Qur-án.

The Woking Mission has been a success from various points of view. Not only it has secured a large number of converts reaching to several thousands, but it can also claim among its converts men of distinction in social position and literary attainments, thus showing that Islam is appealing to the enlightened mind of the West. The Mission is also a success from the point of view of the Islamic literature which it has produced,

¹ 48: 286.

THE PASSING OF A GREAT MAN

the spread of which is daily widening its sphere of influence. But great converts and good literature are not its only productions. It has brought about a change in the religious ideas of the people, so that there is to-day a changed attitude not only towards Islam but also towards Christianity. The old doctrine of the divinity of Jesus is now being interpreted, and that by clergymen, in a manner which means its negation in the sense in which it has so far been understood. The foundation of Christianity is laid on the Divinity of Jesus, but great Christian divines are now openly subscribing to the Islamic doctrine that the Divine in Jesus can be recognised only to the extent to which it is met with among other good men. This was in fact what Islam declared thirteen centuries ago, and when this changed view takes hold of the public mind, Christianity in the real sense will be a thing of the past. And Islam which is already appealing to reasonable men will find a general acceptance. It is the duty of every Muslim to help in bringing about this great revolution whose foundation has already been laid by Khwaja Kamal-ud-Din.

MUHAMMAD ALI.

THE PASSING OF A GREAT MAN

The lamented death of Khwaja Kamal-ud-Din has removed from the world of religious thought one of its most inspiring and impressive figure—a figure made the more remarkable by its sharp and outstanding contrast with what has long passed for religious eminence in England.

Whereas, with Western nations, religion has for very many generations been regarded as, at the least, a means of livelihood—at the most a road to preferment and worldly consideration, with Khwaja Kamal-ud-Din his religion was actually his very life and for its furtherance he gladly

sacrificed himself and all he had. To this his work at Woking alone bears ample testimony, and it is this which enabled him to carry through the well-nigh insuperable task to which he had devoted himself—that of opening the ears of the West to the message of the East as set forth in the gospel of the Holy Prophet.

That aspect of his life and endeavour is sufficiently well-known to need any further words from me : rather would I seek to recall memories of the man himself, his unswerving kindness, his patience, his loveableness, his sympathy, his saintliness. These could only be appreciated to the full by those who had lived under the same roof and in close association with him—as it was my great good fortune to do ; and it is with poignant feelings of regret that one looks back to those Sunday afternoons round the tea table at the Sir Salar Jung Memorial House, after the Sunday lecture was over, when we all—guests from London and further afield, and friends from Woking and the surrounding districts—would gather round him like disciples round their Master, while he, with patience and lucidity expounded any difficulties which might have arisen and answered the questions which all were eager to put.

Nor did Khwaja Kamal-ud-Din confine himself to study or pulpit. Many times I have been his companion to various entertainments, wherein even then he was quick to perceive the perils, latent for ignorant or unbalanced youth, which we are all now belatedly beginning to realize ; and often have I sat with him on summer evenings, under the trees on the lawn before the Mosque, with the trains roaring by on the embankment behind us, while he would discuss every kind of topic, shedding a new and individual light on each, or I would seize the opportunity by asking his advice, which he was always ready to give.

THE PASSING OF A GREAT MAN

His learning was immense, as abundantly appears from the numerous books and pamphlets which came from his pen, but he never obtruded it in any way, so that sometimes its presence came as a surprise to the unwary. Once I remember, in Berlin, whither I had the privilege of accompanying him in 1922, at a little gathering of German *savants* in the Wilhelmstrasse to which we had been invited one afternoon, the conversation turned upon a philological point of some nicety, when a modest suggestion from Khwaja Kamal-ud-Din amazed and delighted the group, who little thought to find in their guest a foeman more than worthy of their steel—and that in a subject generally conceded to be almost a German preserve.

Khwaja Kamal-ud-Din was a born fighter in the cause he had at heart. He never acknowledged discouragement. Always cheerful, always mindful of the bright side of things and of men, he had put his hand to the plough and never looked back, meeting each temporary reverse or disappointment with the simple words "God knows better." He was a firm friend, sympathetic, tactful, generous and, above all, wise, as many have gratefully cause to remember.

We in Woking had hoped that God in His mercy would spare Khwaja Kamal-ud-Din to re-visit once again the Mission he had founded, and mark with joy its flourishing condition. Now it is some consolation, yet a sad one, to know that all that is mortal of that heroic saintly figure will be laid to rest in the shadow of the little Mosque he loved so well.

R. G. PICKTHALL, M. A., (Oxon.),
Bar.-at-Law.

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A BRIEF SKETCH OF THE LIFE OF SAINT KHWAJA KAMAL-UD-DIN

BY DR. YEMENI

PRESIDENT, THE BURMA ANJUMAN

ISHA'AT-IL-ISLAM, RANGOON.

The late Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., born in 1870 of a very respectable parentage, was the son of the late Khwaja Aziz-ud-Din Sahib. His grandfather Abdur Rashid was a famous poet and Kazi of Lahore. His brother the late Khwaja Jamal-ud-Din, B.A., was responsible for the spread of education among the Muslims in Kashmere and Jammu State. He thus belongs to a family noted for learning. The late Khwaja Sahib received his college education at Forman Christian College, and passed his B.A. in 1893 obtaining a medal in economics of the Panjab University. He knew the Holy Bible so well that people were considering that he had a leaning towards Christianity.

He was a Professor and then Principal of the Islamia College, Lahore, and took lively interest in the education of Muslim youth for nearly a period of four years. Taking his LL.B. degree in 1898 he took to Law and practised at Peshawar and Lahore with admirable success. During this period he utilized his leisure time in touring through India delivering lectures on the beauties of Islam. The Muslim University recognised his services and conferred a fellowship. He was a member of the Court of Trustees of that University. By this time he had carried his name higher than the highest for Islamic work in British India.

About the year 1912 when a brilliant and distinguished career awaited him, he threw up his roaring practice at the Bar to the winds and proceeded to England to present Islam to the West. In an incredibly short period he planted the banner of Islam in the heart of Christendom.

LIFE OF St. KAMAL-UD-DIN

He established the Woking Muslim Mission and became the Imam of the Mosque in England. In an equally short period he unfurled the banner of Islam by ushering his celebrated Magazine *The Islamic Review* single handed at his own expense. *The Risala Ishaat-i-Islam* followed in quick succession for the benefit of Urdu speaking public. His unceasing lectures, soul-stirring sermons arrested the attention of all those who happened to witness his oratorical performances. His pamphlets and booklets penetrated all the nooks and corners of the British Isles. His large number of books created an upheaval in the religious thought of English-knowing people. He worked incessantly hard for Islam under exceptional difficulties. A faint heart would have succumbed under such a heavy load of work.

He won over to Islam over a thousand fortunate souls. Double the number must be awaiting their turn to embrace Islam, but could not openly do so owing to social difficulties. His open letters to clergymen shocked Christianity. The best fruit of his labour is found in the person of that nobleman Lord Headley who has taken up Islam heart and soul and is busy in carrying out the plans for the *Nizamia Mosque* in London. This is indeed a marvellous achievement without a parallel in recent Muslim history.

Our Saint made a long tour through several countries in Europe, Africa and Asia for the benefit of Muslim and Islam. During his visit to this land of Palms and Pagodas we had the good fortune of paying our respects to him. He was a man of over-towering personality, of unique charm with an imposing figure on the platform, and was able to keep the cosmopolitan audiences composed of people of different caste and various shades of opinion spell-bound. He generally invited questions and cleared all doubts without any hesitation on the spot. He is the

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author of several books ; but a book, in the words of an esteemed friend of mine "The Dread of Churchianity"—*The Sources of Christianity*—remaining unchallenged as it does even to this day in the Christian countries, has been freely used by Muslims with conspicuous success.

He left nothing to chance. He made a *Waqf* of his whole property to Islam entrusting the same to a strong Trust. He maintained that there are no sects in Islam. What we find are only different schools of thought. The secret of his success lies in this.

Not only did he spend his time, energy and wealth but with a loving loyalty to Islam breathed his last in preparing a translation and commentary of the Holy Qur-án.

It is therefore with feelings of the deepest regret the most poignant sorrow that we the Muslims of Burmah received news of the demise of Khwaja Sahib. We express our sympathy to the members of his family in this great national loss.

Inna lillahi wa inna ilaihe rajioon.

(From God we are, and to God we return).

(The Holy Qur-án).

A PIONEER OF ISLAM

By

ABDUL QAYUM MALICK, B.A., BARRISTER-AT-LAW,
SOMETIME EDITOR OF *the Muslim Standard*,
London, AND *the Eastern Times, Lahore*.

The political conquest of Mediæval Europe at the hands of the Muslims constitutes the most enthralling chapter in human history. The rise and development of Islam as a secular force is to be witnessed in the tide of Muslim invasion sweeping over Spain and leading to the

A PIONEER OF ISLAM

inauguration of a period of European History which in brilliance and beneficence vies with some of the greatest achievements of Europe's modern era. Likewise the irresistible surge of the conquering Turkish hosts over Central Europe represents another episode which reflects in all its brilliance the spirit of enterprise so characteristic of Muslims of generations gone by. It must painfully be admitted, however, that while wave after wave of Muslim invasion of European lands culminated in the consolidation of the political conquests of Islam and eventually to the introduction in Europe of the elements of Islamic civilization which survive to this day, no organised attempt was ever made to propagate and preach Islamic Truths.

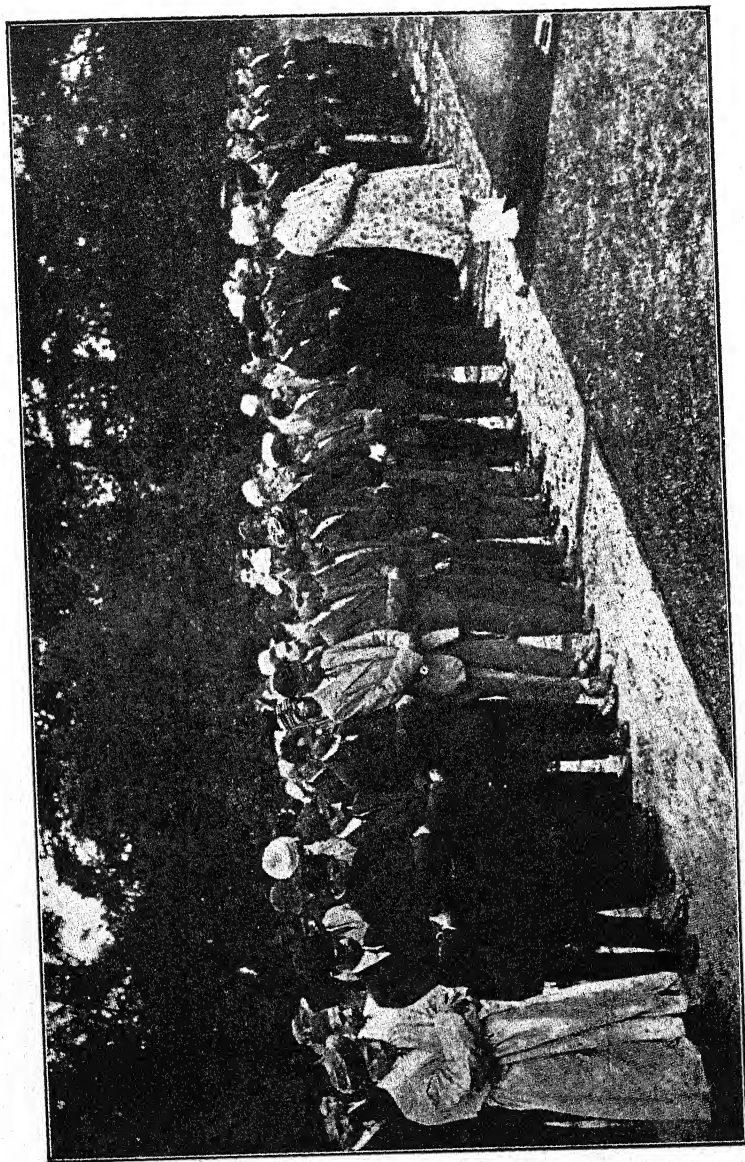
Yet it could not be denied that however glorious might have been this Muslim urge of founding wordly Empires at a time when it was fashionable to do so, it could never equal the sacred passion of spreading the spiritual beneficence of Islam in lands hitherto strangers to it. I believe it was the late Syed Jamal-ud-din Afghani who conceived the idea of propagating Islam in Europe through pacific means. To give effect to this desire, he started from Paris in the seventies of the last century a periodical known as the *Urva-tul-Vusqa* which presented Islam to Western readers in intelligible form. Owing to the restless nature of this great protagonist of Islam the late Syed's activities soon after the founding of the *Urva* drifted into political channels and the evangelistic Muslim Mission of which he was the founder died a natural death. An attempt no doubt was made by the late Shaikh Abdullah Quilliam from his headquarters at Liverpool to give practical effect to Islam as a missionary movement in England but this seemingly promising effort of the late Shaikh did not survive his migration to Turkey.

The honour, as no doubt the privilege, of founding a strong missionary movement for the propagation of

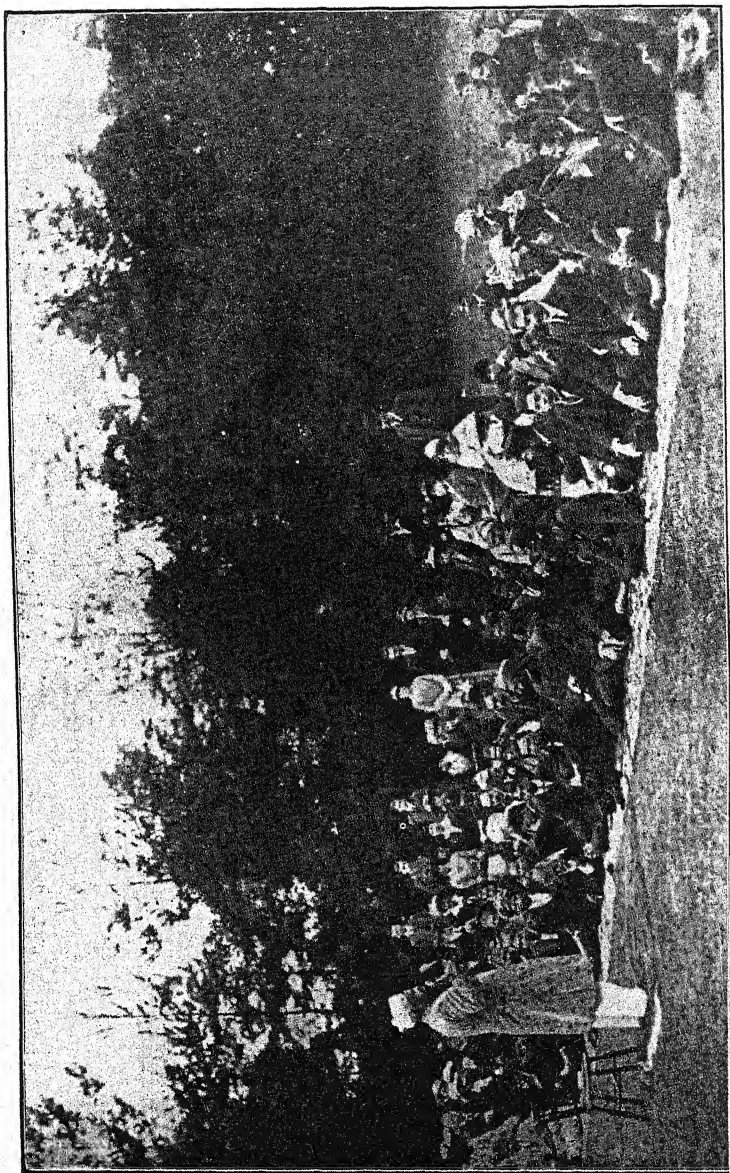
ISLAMIC REVIEW

Islam in the West, in view of the short-lived efforts of an earlier generation must therefore belong to the late lamented Khwaja Kamal-ud-din of blessed memory. The Khwaja Sahib went out to England as early as 1913, and from a small beginning in a London suburb he became the pioneer and the leading promoter of a missionary effort which both on account of its size and the results which followed its activities must be regarded as the most tangible expression of the century old urge for familiarising true Islam to its misinformed Western observers. The Khwaja, despite ill-health and other handicaps, struggled for over two decades to keep the banner of Islam flying over the Mosque at Woking which the munificence of H.H. the late Shahjehan Begam of Bhopal had brought into existence. The Khwaja Sahib won notable converts to his cause, but what is of far greater moment is, that, through the *Islamic Review* the official organ of the Woking Mission, he aroused a universal desire among Englishmen of all classes and persuasions to possess a clearer view of the Faith which had been presented to them through the past centuries in a most unwholesome form. It was the privilege of the present writer to watch for over four years how the indomitable old soul coped with the growing volume of inquiries which flowed into his office in a steady and never-ending stream from enquirers who were made to learn for the first time in their lives—thanks to the propaganda of the Woking Mission—that Islam was the one system which was not only the most natural and the one best suited to the needs of men, but which ennobled man and elevated the entire mankind by placing within their reach the possibility of eternal salvation through their own efforts.

The late Khwaja Sahib has quitted the mundane field of his spiritual labours, but he has left behind a legacy of a wonderful effort which is bound to grow richer and



The Khwaja leading Eid Prayers at Woking.
(1916).



The Khwaja delivering Eid Sermon at Woking.
(1916).

MY BROTHER, THE KHWAJA

more beneficent as time goes on and to inspire dwellers in the West with an attitude of respect and appreciation for Islam. It is up to all lovers of Truth which must endure to the end of time never to cease from feeding a flame of sacred light which the late Khwaja Sahib first lit in a land which is making an earnest search for a rule of life which would furnish the much-needed solvent of their political, social and moral difficulties.

MY BROTHER, THE KHWAJA

I feel I must write of my brother the Khwaja from perhaps a different point of view than most Muslims. When I first met the Khwaja we both looked at each other for some moments and then embraced. We felt drawn to each other and could not give expression to our thoughts. The Khwaja to me was a brother mystic, one who lived as much on the other side as this, and I being inclined to his way of thinking, we soon understood each other.

The Khwaja became very popular with the Spiritualist people, and was a very popular speaker on their platforms. He was a good speaker, and influenced many non-Muslims. His personality and manner helped considerably. Strange to say he would often speak for a longer time than was allotted to him, but the Spiritualists took it all in good part and would say, "Just like the Khwaja, he is so fond of his subject, that he finds it difficult to leave off." Prayers were said at Clapham and other Societies when they heard of his passing away. He did good work, and his work is lasting. Islam is now spoken of from many platforms. Years ago I had great difficulty in this direction. Last Sunday I happened to be taking the Chair at Clapham, when the speaker, Mr. Ella, mentioned that the one event in his life that made a great impression on him and his

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wife, was when he accompanied the Khwaja on the platform, and the Khwaja gave his address. The Khwaja's whole body was one radiant light, and his address still remains as a memory of a wonderful oration by a master orator, one who was truly in tune with the Infinite.

This was a true and wonderful testimony. Mr. Ella was unaware of the Khwaja's passing when he was speaking of him, and gave this one incident as an example for all of us to follow. The Khwaja's home surely was England, his heart and soul was in the propagation of Islam in this country. The Khwaja has not left us, he has returned. When prayers had been said for him he was seen by many people in the room, and he was accompanied by the late Maulana Muhammad Ali. Surely they would come to the first Society who gave them a platform. The Khwaja's memory will live, and his work will not be in vain.

English people may appear cold, but their hearts go out to a good man who, no matter how different his opinions of religion may be to them, if his heart and soul is in his work, will be respected and revered. The Khwaja's memory will be expressed in good words. He was a welcome visitor to my house, and no one more so.

His illness, I am sure, was partly caused through his deep study and forgetting his meals. He is not dead, if death was the end of all, we would feel sad and grieve, but as it is one of Allah's ordinances, we rejoice in the knowledge that death is not the end but the beginning of the greater and fuller life for which we are destined from the beginning of this life.

May the Peace and Blessing of the Great All-Knower and Giver continue to be with him, and his light go before him and in his right hand.

HABIB ULLAH LOVEGROVE.

THE KHWAJA, AS I KNEW HIM

BY SHEIKH MUSHIR HUSSAIN KIDWAI OF GADIA

In the death of Khwaja Kamal-ud-din the Muslim world has suffered an irreparable loss. I did not know Khwaja Kamal-ud-Din before he took on himself to preach Islam. But to know Kamal-ud-Din from the time of his preaching was to know him from his birth because he really was born for preaching Islam. A Persian poet has said :—

Har kase ra behre kare sakhtand.

Every person has been created for a definite work.

The work for which Khwaja Kamal-ud-Din was created was to preach Islam. His debut in Lucknow where I met him for the first time was at a gathering of Muslim theologians. They were mostly old fashioned *Ulama* who had gathered at Lucknow and they were prejudiced against Khwaja Kamal-ud-Din because of his being a follower of Mirza Ghulam Ahmad of Qadian. They would not have allowed him even to deliver any sermon if the young and English-educated men in Lucknow had not insisted upon his being given an opportunity to deliver his sermon on Islam. I had invited him with other *Ulama* who had come to Lucknow to a dinner that evening, but it was much past ten before the dinner could begin as the Khwaja's sermon proved much too attractive for the audience to let him finish it soon. He took the audience by storm particularly the young and the educated men. Even some of the prejudices of old men disappeared, as he never mentioned a word about Qadian in his very lengthy speech. He preached in a manner the old Islam that while the old school of *Ulama* could not say a word against it the men of the new school appreciated it thoroughly. He was a real orator, and so humoured the susceptibility of his audience which was made up of the old and the new. When the Khwaja came to London

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and started his work there I came to know him more intimately. We lived together for sometimes at Woking. I was very glad indeed that he had come to Europe and started his Mission.

If any religion can conquer the present materialism and ungodliness of Europe it is Islam and Islam alone. Then, in India preaching of a religion degenerates into abuses for other religions and therefore ends often in riots.

The *forte* of Khwaja Kamal-ud-Din was that miraculous book the Holy Qur-án. He had studied the Qur-án well although he was no Arabic scholar and he often, nay, almost always preached from the Qur-án. Other persons before him had also preached true Islam in Europe, but he was the very first to organise a regular Mission. It was a grand achievement. Musalmans should all be highly grateful to him. The best way now of expressing their gratitude is to accomplish the grand work he started and for which he sacrificed his very life. Although he was ordered by his doctors to take complete rest, he engaged himself to his last moment to work for his Mission—for the propagation of Islam.

Khwaja Kamal-ud-Din was not only a good speaker but he was also a good writer and has left behind him books some of which will live and keep him alive for long time to come.

It was an example of noble sacrifice which he set by leaving the missionary organization he had set up at Woking and Lahore in the hands of a number of Trustees. The *Islamic Review*, which he had started and which was a paying concern to him he also gave to the Trust. The secret of the success of the Khwaja Kamal-ud-Din in his missionary work was the *Islamic Review* which in a very short time acquired a world-wide circulation and which presented Islam in true colours—Islam as the most democratic and equalising institution—Islam as an energising

THE KHWAJA, AS I KNEW HIM

and life-giving organisation—Islam as a civilising and educating agent—Islam as a socialistic and communistic programme—and Islam as an ennobling and character building faith which changed the freebooters and camel-drivers of Arabia into persons not only of angelic piety, but also mighty conquerers and mightier civilisers and educators, who overcame all other nations not by sword but by their moral grandeur and their intellectual superiority. The Muslims of the present generation as also of the coming generations owe it to the memory of the founder of the *Islamic Review*, Khwaja Kamal-ud-Din, may his soul continue to help his successors in their missionary work, to not only keep it alive but to enable it to continue its world-wide proselytising work. It is not only the Muslim nation that should be grateful to Khwaja Kamal-ud-Din but the whole humanity, remembering that in Islam alone lies the salvation of the world—not only heavenly but also on this earth otherwise the materialistic civilization will collapse and the anti-God *Dajjal* (anti-Christ) movements will overwhelm the world, changing man into a most cunning and cruel beast. I am sure Khwaja Kamal-ud-Din's soul will not rest in peace if the *Islamic Review* is allowed to weaken in any way.

The best memorial to Khwaja Kamal-ud-Din would be to keep the high standard of the *Islamic Review*, and to endow it to such an extent as to enable it to circulate all over the world. The Islamic missionary work on non-sectarian lines at Woking must NOT, NOT, NOT, be allowed to die. In that Khwaja Kamal-ud-Din will live. Khwaja Kamal-ud-Din is dead! Long live Khwaja Kamal-ud-Din !!

KHWAJA KAMAL-UD-DIN AS A BROTHER

BY DR. GHULAM MUHAMMAD

Humanity in this world has various ties but those of blood are sunk deep in human nature. Perhaps it is a question of flesh of my flesh and bone of my bone. The old adage blood is thicker than water holds good universally and a blood relation through thick and thin, whether right or wrong, stands by a blood relation. But invariably it is on the wrong side that this trait is displayed to its full extent. Truth and justice is thrown to the winds, rights are trampled down, lives are endangered, nay sacrificed, heinous crimes are perpetrated far no other reason than that of saving or shielding a relative. In short, blood relations appear to have a halo of sanctity and command preferential rights in the eyes of humanity.

But the Khwaja was of a different clay. He would disown a relative on these lines. It has fallen to my lot to depict him as a brother and I am quite at a loss to portray him as such in the light of common conception. To an evolved soul like his—a believer in universal brotherhood—who had given his all and dedicated his life to the service of God these blood ties did not come into consideration. He was above such sordid things of flesh and nothing but things nobler and higher had any value in his estimation. Yet he was a brother in the true sense. Kind, generous, sympathetic, affectionate, a combination of paternal and fraternal affections, an embodiment of love. He would exercise his utmost influence to lift his brother on a higher plane and inculcate in him the spirit of true love for God and humanity. Armed with implicit faith in God and his iron will coupled, with his magnetic personality, he would imperceptibly, without touching the susceptibilities of his brother, unvail before him the grim realities of life, the vast vista of service to the Creator

KHWAJA KAMAL-UD-DIN AS A BROTHER

and the creation, explain everything in its minutest detail and, with his convincing arguments and personal charm, make the thing so clear and lucid that he would drag his soul towards him and make him visualise the true love which unite a brother to a brother.

Once his elder brother, the late Khwaja Jamal-ud-Din, who was in the Education Department, had a reflection cast upon him through a case instituted against a subordinate of his. The Khawaja held the brief for his brother and for full one month remained at Jammu to plead his cause and succeeded in exonerating him. But on another occasion when a friend of the Khwaja became the Education Minister of the State and the same brother asked him to put in a word for him, he met a point blank refusal and instead of hankering after the officials was advised to retire and join him in the service of God.

Firm in his convictions, steeped deep in the ideal he had set before him he tried to imbue all his near and dear with the same spirit.

Even during his protracted illness, bed-ridden and crippled, he never relaxed in his work. A picture of forbearance, fortitude and patience, he was a pillar of strength, a tower of light to all who came in contact with him. On occasions when he had a relapse of the disease and his life was despaired his brain would become unusually active and bring forth things which were a source of light to the blundering, groping world. It was only on such occasions that he showed some concern about his health and appeared anxious to cling to life not for life's sake but to be spared to deliver that new thought which his brain had given birth to. Ordinarily he was calm and serene ready to quit this world when the call would come.

Once I was low and dejected. He read it in my face and asked me the cause of it. I opened my heart to him

and with one sweep of his hand, backed by his sweet winning smile, he brushed aside my troubles and laid before me their solution. Pray to God, he said, the source of all things and your difficulties will disappear. A few simple words yet fraught with meaning and a guide for a work-a-day life. To a materialistic turn of mind there might not appear anything out of common but for myself it was a magic wand, a key to success. I emerged from his room quite a different man buoyed up in spirit with the consciousness of an Omnipotent Being at my back, my energies revived and last but not the least with a will never to bow down before difficulties but to fight and conquer. He not only removed my despondency for the time being but simultaneously equipped me with a weapon to fight the battle of life. Could a brother do more for a brother ?

The Khwaja is not in this world : he is beyond all physical means but he has left such brotherly ties which cannot be cut asunder. Yet, far from realms unknown, comes his voice clear and rich : " for whosoever shall do the will of God, the same is my brother to my sister and my mother."

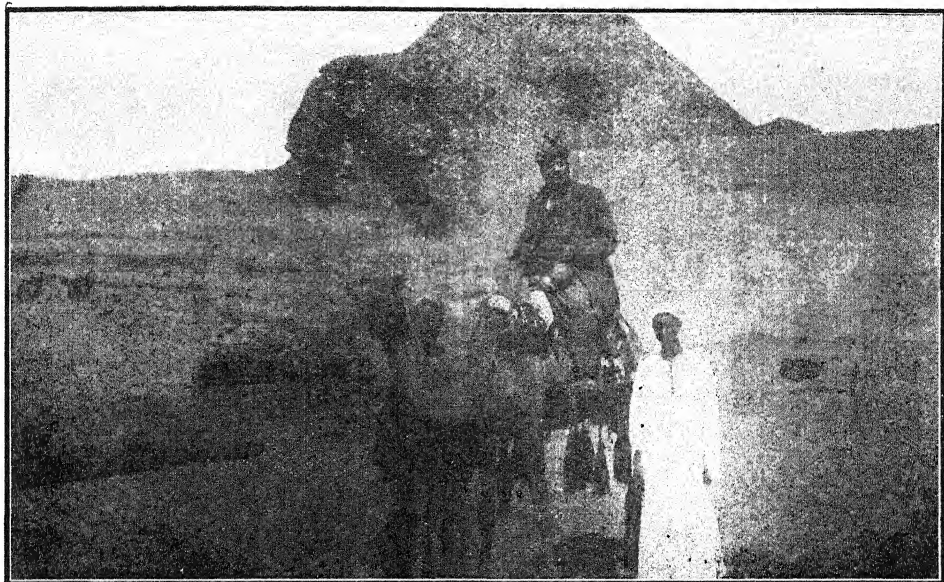
He dieth not whose heart is quickened with divine love.

His mark is indelibly on the face of the universe permanently stamped.

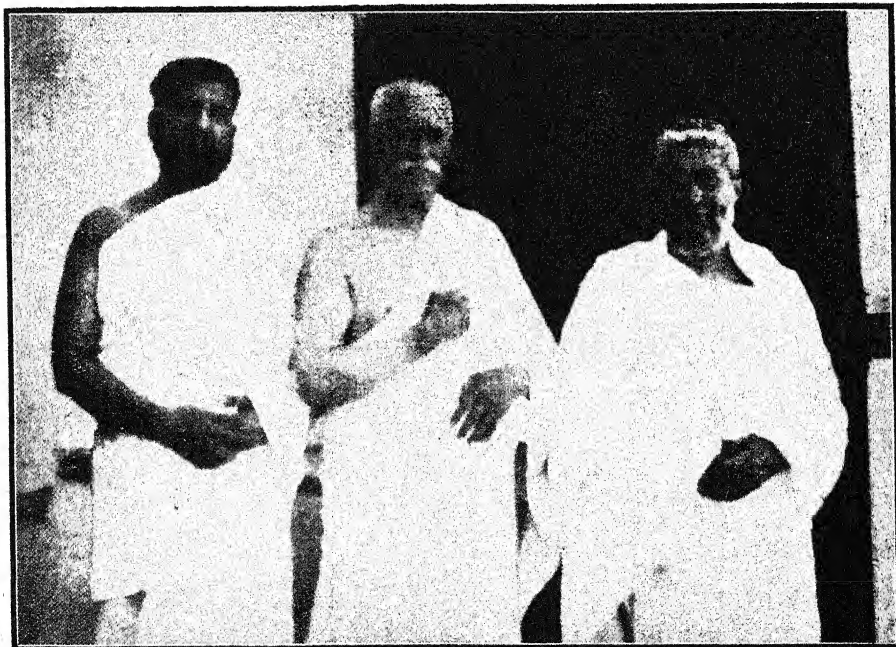
CORRESPONDENCE

MY DEAR NAZIR AHMAD,

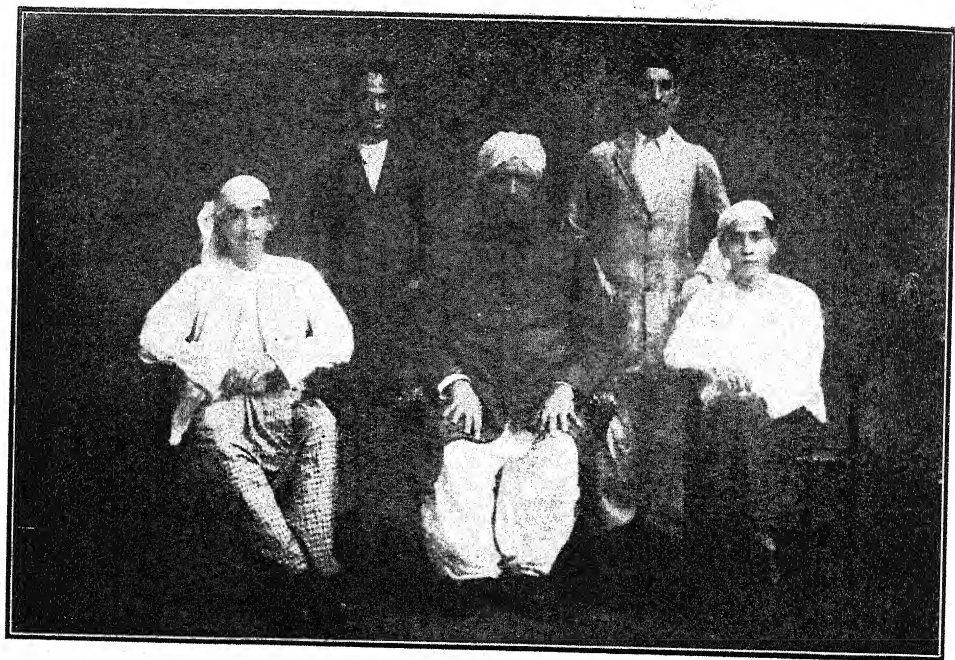
I heard of your sad loss some days ago and meant to write to you ; but in the Ramadan mental seclusion I lost count of time and perhaps thought also that my remembrance of your father and thought of you at such a time might be understood, so that the formal letter seemed less urgent.



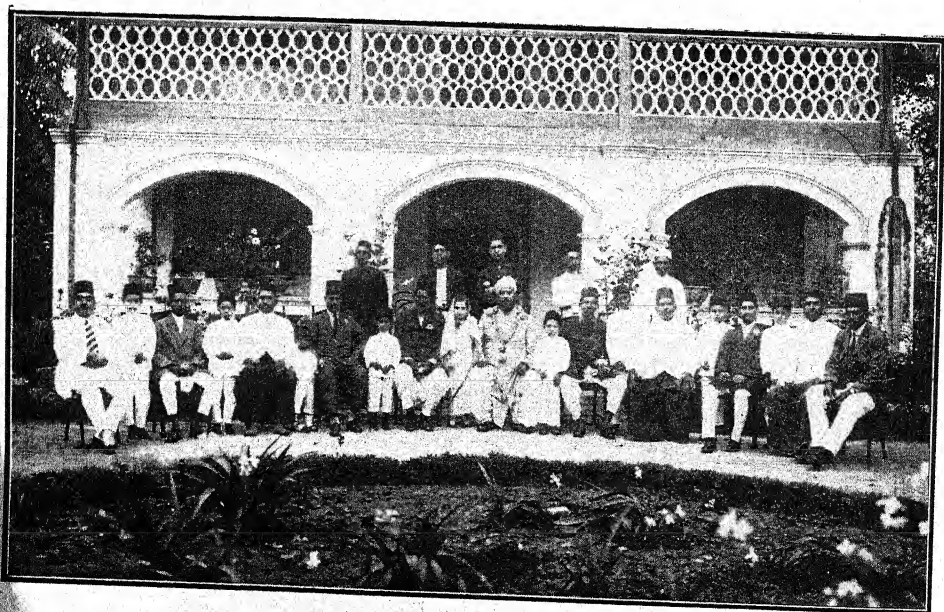
The Khwaja in Egypt on his way to Mecca.
(1915).



In Ihram
Khwaja Kamal-ud-Din. Lord Headley. Abdul Mohy Arab.
(1924).



The Khwaja with Burmese Converts to Islam.
(1920).



The Khwaja at Singapore (S. S.)
(1921).

CORRESPONDENCE

I have had a very clear remembrance of your father in these days as I saw him first in England in his prime, and of the impression which he made upon all who had the pleasure of meeting him. It is less as a missionary that I like to think of him—the word ‘missionary’ has mean associations—than as an ambassador of Islam. His return to India owing to ill-health was a blow to the cause in England from which it has hardly yet recovered.

I differed from him on some matters, as you know—relatively unimportant matters, they seem now—but my personal regard for him remained the same. And now, looking back upon his life-work, I think that there is no one living who has done such splendid and enduring service to Islam. The work in England is the least part of it. Not until I came to India did I realise the immense good that his writings have done in spreading knowledge of religion and reviving the Islamic spirit in lethargic Muslim; not only here, but wherever there are Muslims in the world his writings penetrated, and have aroused new zeal and energy and hope. It is a wonderful record of work, which could have been planned and carried out only by a man of high intelligence inspired by faith and great sincerity of purpose. Allah will reward him! To you I will only say, as the Arabs say to the survivor of a great worker, “The remainder is in your life.”

Accept the assurance of my deep and sincere sympathy.

Yours ever,

HYDERABAD (DN.).

M. PICKTHALL.

DEAR BROTHER,

Rejoice that the great Mujahid-i-Islam, in armour to the last, has died not. He lives and will continue to live for all time.

Would that his bones were buried in Woking even as his great brother of the past lies buried in Ajmere, a foreign land. That bleak island in the west which received its light from Khwaja (Moin-ud-Din II) and the future generations of that island would treasure his remains and would one day flock to them in grateful remembrance and to seek inspiration.

Yours in Islam,

SARGODHA.

MINHAJ-UD-DIN.

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DEAR KHWAJA NAZIR AHMAD.

I hardly know what to say to you by way of condolence on the death of your distinguished father who was a friend highly esteemed by me. I never regarded him as an ordinary man, or as a mere outstanding personality ! He was something more. His great ability and uncommon outlook, his sincere and life-long devotion to the true cause of Islam in the West—*viz.*, to see justice done to it—and the extraordinary success he achieved on this, are facts that can never be forgotten. Besides all this there are his valuable contributions to Islamic literature, in themselves a most remarkable record, in which he will live. When I think of him in this way I feel that to mourn his loss in anything like conventional terms would be an insult to his memory. I will not say a word of sorrow on this occasion, I will not even say that he is dead ; I will only say that he has finished his labours here and gone to his rest to express his gratitude to his Maker.

I like to think of him as one of those of whom it is said in our Holy Book :—

“ He certainly was one, rightly guided.”

I hope you and all the members of your family will think of him as such and feel consoled.

Yours sincerely,

HYDERABAD (DN.)

(NAWAB SIR) NIZAMAT JANG.

DEAR MAULANA MAJID,

Wa-alaikum-us-salam,

Allow me to say how grieved I am to read of the death of Al-Hajj Khwaja Kamal-ud-Din. Very few people are aware of the struggles the Khwaja put up in the early days for an Islamic institution in London. I do not believe in histories which are merely the stories of the most successful individuals in the world, written by the intelligentsia of the day for their heroes ; but I believe that if there will be any stories of Islamic activity in Europe worth telling in the future, they will proudly tell of the work of Khwaja in the interests of Islam. I believe he has died in peace, for his mission was fulfilled in his life, and

CORRESPONDENCE

spiritually he will live in this world as long as his mission is carried. Let us hope that those who will succeed him will prove to be true to his task.

Yours sincerely,

London.

MOHAMMED ALLY KHAN.

MY DEAR IMAM,

Assalamo-alaikum,

It is with the deepest regret and most poignant chagrin that I have heard of the demise of my old and most respected friend Al-Haj Khawaja Kamal-ud-Din, may the Most Merciful Allah reward him well for all he has done in His service and in the service of Islam and Muslim World. I cannot find words to describe the irreparable loss to me, to the Muslim Community in this country and to the Muslim World at large by the removal of this great personality. I commend him to the care of Him Whom he served best.

Yours sincerely,

HEJAZ ROYAL LEGATION,

MAHMOOD R. ZADA.

London.

Chargé d'Affaires.

DEAR MAULVI SAHIB,

I am deeply grieved to receive your notice this morning informing me of the passing away of our dear well-beloved Khwaja Sahib. A terrible loss to Muslims. It will be hard to find a nobler soul who could work for Islam as he did. May his soul rest in peace and may his life's work be an inspiration to those who love Islam. God's ways are inscrutable. One can do nothing but bow to His Will. God comfort his family. Will you convey my deepest sympathy to dear Ahmad.

Yours sincerely,

London, S. W. 1.

(LADY) A. ALI BAIG.

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DEAR IMAM,

In the meantime, let us offer up into His presence a silent prayer for the sake of him, who even while in harness in the cause he had undertaken, has gone the way it is written every son of Adam must go. We do not pray that his soul have peace, for that would be mere presumption, for what would a poor and inadequate prayer like this avail him who is surely in need of no prayer. A whole lifetime offered to the service of Him Who is the Lord of everything that is within the heavens and the earth—can it be possible for poor weak mortals such as we are to do anything for such a one of His servants?

Will this generation, I wonder, estimate in true proportion the magnitude of the well-nigh impossible task he set himself, and what is so like a miracle, succeeded in? "Surely he is one of them whom fear touched not, neither sorrow, and he surely belongeth to them of whom it is written: '*wa akhiro da'wahum anil hamdulillahi rabbil 'alamin.*'"

DURBAN, NATAL.

Yours in Islam,
B. A. G. SOLOMON.

DEAR BROTHER ABDUL MAJID,

It is so sad to learn that our beloved Kamal-ud-din has left our earthly association. He will be missed all over the Muslim World where he is known for his Jihad in the way of God. May he be recompensed for his unselfish work by witnessing its growth under your hands as well as other collaborators of his, besides experiencing in his spiritual abode the Peace and Pleasure of God. Al-Hajj Khwaja Kamal-ud-Din is now with the Holy Companions, may we be destined to follow his footsteps and spread the Truth of Islam in the West, and thus deserve what we believe is his lot in the hereafter.

MANCHESTER.

Yours very sincerely,
S. M. HAFFAR.

CORRESPONDENCE

MY DEAR MAULVI SAHIB,

I have your letter dated the 25th, and yesterday the very sad news of the demise of Al-Haj Kamal-ud-Din reached me. My sympathy to all concerned especially to my brother Ahmad who I suppose is with you still. The loss to Islam is surely irreparable for he was a tower of strength, while to know him must have been to love him. Sad, very sad, for as you say he was in very fact a noble soul and one may say with Anthony of Brutus, "His life, was gentle.....and say to all the world, 'This was a man.'"

Yours affectionately,

GREAT YARMOUTH.

F. L. CLEMON.

DEAR BROTHER,

Assalamo alaikum,

Please accept my deepest sympathy and condolence in your irreparable loss, upon the demise of the Al-Haj Khwaja Kamal-ud-Din Sahib, the great hero and torch-bearer of Islam. During his short visit to South Africa he left a seed by which to-day the country is moving day by day towards Islam.

I was very much shocked when I heard the news. Through the Khwaja I saw the light of truth and embraced Islam.

May the Almighty Allah bless him, and give him the highest place in *Jannat*.

Yours fraternally,

ROSSBURGH.

(SHAIKH) RASHID TAHER KING.

DEAR BROTHER,

We have learned with much regret thatt he Khwaja Kamal-ud-Din, founder of the Woking Muslim Mission, departed from this world on 28th December 1932. The late Khwaja Sahib's love for and his strenuous efforts in the propagation of Islam won for him the universal esteem and respect, and it would not perhaps be an easy task for the Mission to replace him by an equally able and enthusiastic Missionary.

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On behalf of the General Committee and Members of this Society I beg to tender our heartfelt sympathy in your sad bereavement, and pray that God may keep the late Khwaja Sahib's soul in peace and help his successors in successfully handling the task which he so admirably carried on for about twenty years.

Yours fraternally,

M. AHMED,

Honorary Secretary,

Hong-Kong Islamic Society.

SIR,—Khwaja Kamal-ud-Din's death cannot be too deeply mourned. It has left a void in the world of Islam which it will take long to be filled up. Though I had not had the pleasure of ever meeting him personally—I remember having a distant look at him at a garden party given by the famous Punjab leader, the late K. B. Barkat Ali Khan in honour of the nomination of the late Mian Shah Din, Bar-at-Law (afterwards Mr. Justice Shah Din, Officiating Chief Judge of the Punjab Chief Court) to the Viceroy's Legislative Council as long ago as 1903 in which the late lamented Khwaja Saheb was also present. I was then a mere stripling fresh from Aligarh and could not think of introducing myself to one who was regarded, already, as one of the leading lights of the Lahore Bar. I was however, simply shocked at the news of his sudden death which I grieve deeply. I was acquainted with him through his works. What I most regret is that he was not spared to complete his excellent Commentary on the Holy Qur-án, which is appearing by instalments in the *Islamic Review*. But Allah's will be done! The other thing that I regretted was that his end did not take place in England, so that he might be buried at Woking the scene of his labours, where the future generations of Muslim England would have cherished his memory, as Muslim India cherish that of the saint of Ajmer as the pioneer of Islam. I am, however, very glad to read in the *Light* of 1st January that arrangements are being made to take his body to England to be buried at Woking.

This is an excellent idea and will be endorsed by every body interested in the late Khwaja Saheb's work.

Gwalior.

M. HAYAT KHAN.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

SIR,

We have read in the last number of the *Islamic Review* the news of the death of the late Al-Haj Khwaja Kamal-ud-Din, the saintly founder of the Working Muslim Mission and the *Islamic Review*. This sad news of his death, which took place at Lahore on 28th December 1932, has left deep impression in Muslim circles.

In the name of the Youngmen's Moslem Assosiation I seize this opportunity to express our feelings of grief in connection with the death of that great man and ask God to grant him blessings and mercy.

MANSOUR EL-KADI,

ALEXANDRIA.

Secretary.

DEAR SIR,—The Nawab Sahib of Mangrol wishes me to convey to you that he was much shocked at the news of the death of Al-Haj Khwaja Kamal-ud-Din and prays to Almighty Allah that He may take the soul of the deceased under the wings of His boundless mercy. All State offices were closed.

GHULAM ALI,

Private Secretary to Nawab Sahib.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

[The death of the late Al-Haj Khwaja Kamal-ud-Din has been keenly felt by Muslims all over the world. The expressions of sorrow and grief on his sad demise have been universal. We are reproducing in these pages some obituary notices which appeared in some of the Muslim newspapers. Resolutions and reports of condolence meetings, telegrams and letters have also reached us from all quarters. It is impossible, for want of space, to publish them all, or even a majority of them. We print just a few of them—*Ed. I. R.*]

A MEMORIAL FUND TO BE STARTED

A grand meeting of the Mussalmans of Lahore took place in the Habibiya Hall, Islamia College, Lahore, on the 8th January, 1933, to mourn for the death of the late Khwaja Kamal-ud-Din, the

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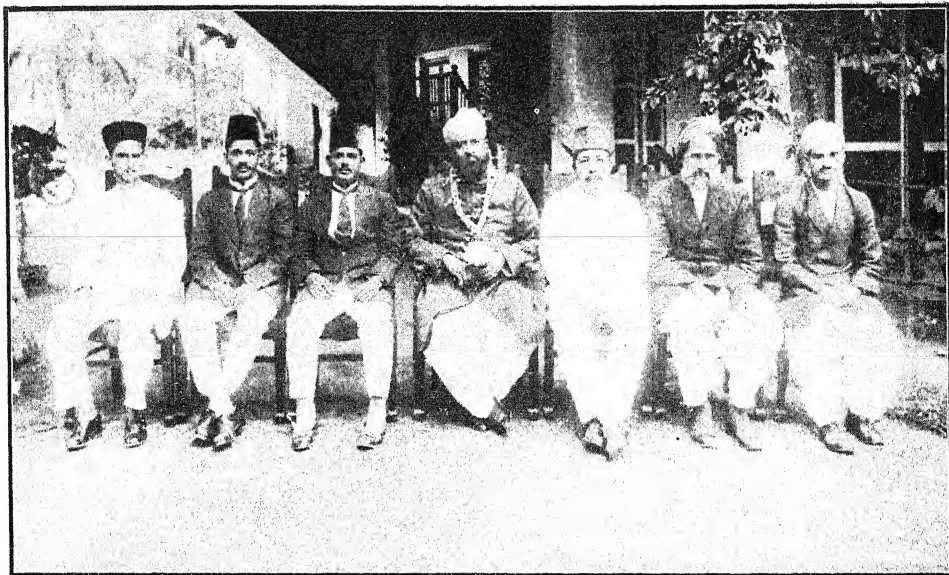
founder of the World-renowned Muslim Mission Woking, England. It was presided by the Hon'ble Chowdhri Sir Shahab-ud-Din Sahib, B.A., LL.B., President, Legislative Council, Punjab. A vast concourse of Muslims attended the meeting. Almost all speakers acknowledged the non-sectarian policy of the Woking Muslim Mission in the propagation of Islam in the West and exhorted the Muslim Public to help and keep alive the noble cause of Islam started by the late Khwaja Sahib in England. The following resolutions were passed :—

This meeting of the Mussalmans of Lahore acknowledged the glorious services of the late Khwaja Kamal-ud-Din to the cause of Islam and mourns his death as a national loss. The meeting expresses its deepest sympathy with the bereaved family.

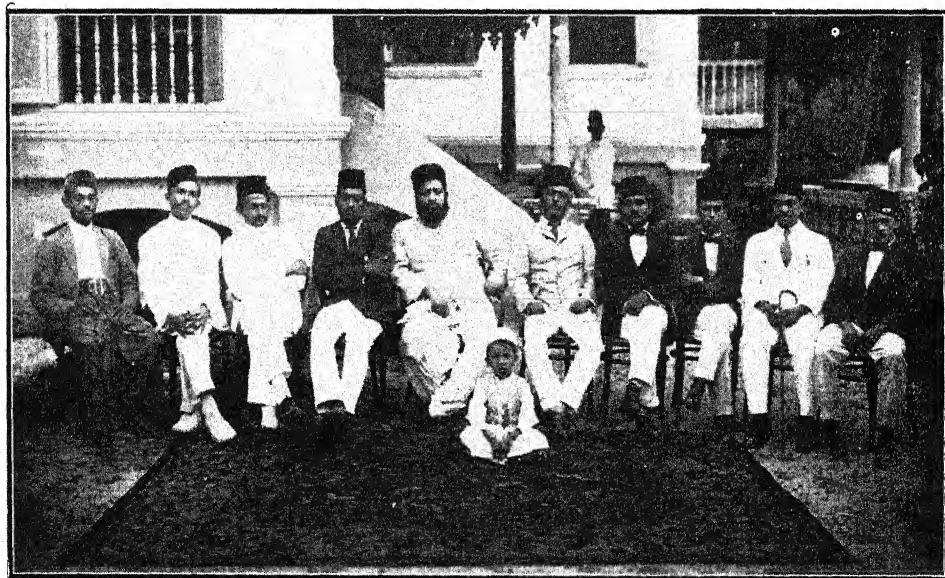
This meeting of the Mussalmans of Lahore, unanimously resolves that a "Memorial Fund" should be started to keep alive that magnificent work of propagation of Islam in the West which the late Khwaja Kamal-ud-Din started and that a committee comprising of the following be formed to raise funds for the said purpose :—

1. Sir Sikandar Hayat Khan.
2. Sir Shahab-ud-Din.
3. Sir Feroze Khan Noon.
4. Sir Abdul Qadir.
5. Nawab Ahmad Yar Khan Doulatana.
6. Maulana Maulvi Mohammad Ali.
7. Khan Bahadur Shaikh Rahim Bakhsh.
8. Dr. Ghulam Muhammad.
9. Khwaja Nazir Ahmad.

Among those who convened the meeting, the following are the noted ones :—Hon'ble Captain Sir Sikander Hayat Khan, Revenue Member, Punjab; Hon'ble Shaikh Sir Abdul Qadir, Judge, High Court, Punjab; Hon'ble Malik Feroze Khan Noon, Minister, Education, Punjab; Hon'ble Justice Syed Aga Hyder; Nawab Shah Nawaz Khan of Mamdot State; Khan Bahadur Nawab Muzzafar Khan, C.I.E., Reforms Commissioner, Punjab; Nawab Ahmad Yar Khan Doulatana; Khan Bahadur Shaikh Noor Elahi, Assistant Director of Public Instruction, Punjab; Khan Bahadur Shaikh Inam Ali, Retired Sessions Judge; Khan Bahadur Sardar Habib Ullah, Barrister-at-Law; Doctor Khalifa Shuja-ud-Din, Barrister-at-Law; Malik Barkat Ali, M.A., LL.B.; K. B. Syed Maqbool Shah, Retired Inspector of Schools; Maulvi Sadar-ud-Din, B.A., B.T.; Khan Sahib Saadat Ali Khan, Premier Rais; Khan Sahib Mian Amir-ud-Din, B.A., Sub-Registrar; Mohammad Aslam Khan, Premier Rais, Mardan; Syed Mumtaz Ali, Editor, 'Tahzeeb-i-Niswan'; Khan Bahadur Shaikh Rahim Bakhsh, Retired Sessions Judge.—*The Eastern Times.*



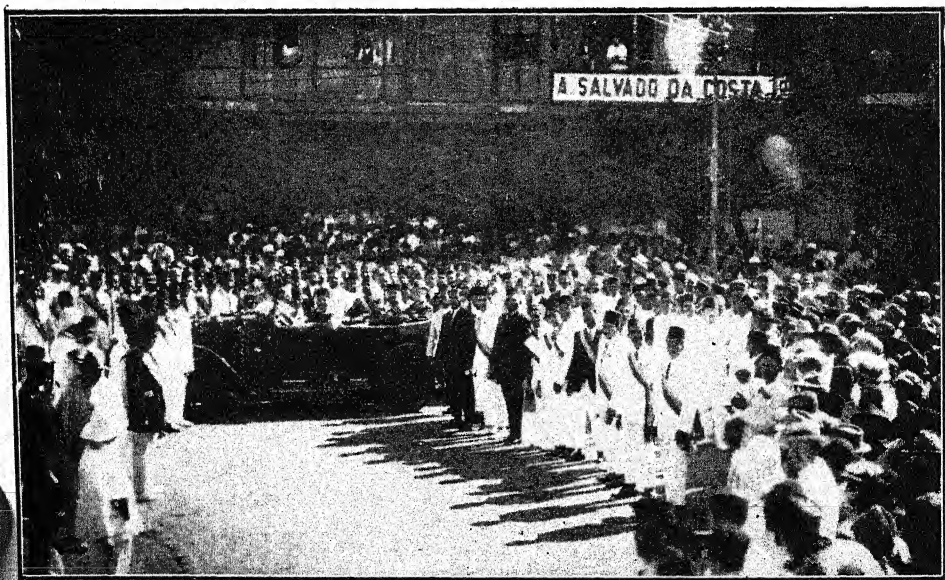
The Khwaja at Taping (F.M.S.)
(1921).



The Khwaja at Penang (S.S.)
(1921).



With the late H. H. the Begum of Bhopal at Woking.
(1926).



The Khwaja in South Africa.
(1926).

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

KHWAJA KAMAL-UD-DIN MEMORIAL LIBRARY AND READING-ROOM OPENED.

The opening ceremony of the Khwaja Kamal-ud-Din Memorial Library and Reading-Room, Begum Mosque, Chandpur, Tippera, was performed by Maulvie Mizan-ur-Rahman, M.A., Deputy Magistrate, Chandpur, on the 17th instant. The *elite* of the town, including Messrs. B. Z. Ahmad, Munsif, A. Satter, B.L., T. Hussain, B.L., M. Habibullah, B.L., A.A. Majumdar, B. L., M.S. Islam, Muktear, Maulana Habibur-Rahman of Jaunpur, Md. Abdul Haq, Imam of Begum Mosque, and many others attended the function.

After the Imam of the mosque had recited Milad Sharif, Mr. Rahman declared the Library formally open with a speech on the necessity and utility of such institutions. He specially dwelt on "Islam and Library Movement" and gave a historical survey showing that the mosques in Islam are meant to be centres of spiritual as well as intellectual enlightenment of the Muslims.

Messrs. A. Satter, M. Habibullah, Maulvi G. Rahman and M. Abdul Haq also emphasised the importance of such institutions. The meeting then dispersed amid scenes of great enthusiasm.

The Library and Reading-Room has been opened in a beautiful *pacca* building attached to the mosque and specially built for the purpose. A Religious Training Class and a Research Bureau for the critical and comparative study of religions have also been started under the guidance of the Imam of the Mosque, a highly cultured scholar, who studied Comparative Theology for three years in the Tabligh Training College, Karnal, Punjab, and passed with credit. Valuable books on religion have already been procured.

The institution is the first of its kind in Bengal. It is proposed to be run on the lines of the Woking Muslim Mission, England, founded by the late Al-Haj Khwaja Kamal-ud-Din whose hallowed name the institution seeks to commemorate.—*The Star of India*, 28-3-1933.

AN IRREPARABLE AND SAD LOSS.

"And do not speak of those who perished in Allah's way as dead, nay (they are) alive but you do not perceive."—*Al-Quran*.

"And those who die in or during the month of Ramadan are martyrs."—*Al-Hadis*.

It is with the feelings of the deepest regret, the most poignant sorrow, that we have to record the death of Al-Haj Khwaja Kamal-ud-Din, founder of the Woking Mission, which occurred at 12-45 A.M. on the night of the 1st of the Ramadan 1351, A. H. coinciding with the 28th of December last, and we desire to express our most respectful and sincere sympathy with the bereaved amid their great affliction.

Khawaja Kamal-ud-Din was sixty-two years old, having been born in 1870. He comes from an old and respected family of Punjab, noted for its learning, and was the second son of Khwaja Aziz-ud-Din of Lahore, Punjab, and grandson of the famous poet Khwaja Abdur Rashid who was at one time "Qazi" or chief Muslim judge during the Sikh period.

He entered the Government School and Mission College at Lahore, where he graduated first in Arts at the age of 23 years, and then four years later in Law, joining the Bar of the High Court of Punjab in 1898. His essays on economics gained for him the Punjab University Medal for Economics, and found for him the Professorship of History and Economics at the Islamia College at Lahore, where he served for four years. After having passed his LL.B., he commenced practice at Peshawar (N.-W. F. P.), where he remained for six years, and enjoyed the confidence and esteem of all those who came in contact with him.

Returning from Peshawar in 1903, he commenced a successful practice at Lahore, where soon he became one of the leading practitioners at the Punjab Chief Court. In this capacity he was highly esteemed and respected both by the Government and non-Government officials.

During all this time he was conscious that Muslims were falling into a deep lethargy from which they must be awakened, and as a consequence he travelled all over India delivering lectures on Islam. The Khwaja's personality became so popular that he was pressed from all sides to become an official of this or that society. It may be noted here that he was also a member of the Court of Trustees of the Muslim University, Aligarh.

He had a brilliant and distinguished career, and from a worldly point of view this claimed his full attention, when there came to him the call to higher duty, transcending earthly ambition and all considerations of worldly advancement—the call to the service of Islam. He gave up his lucrative profession and became a voluntary exile by going single-handed to England to propagate the faith of Islam. His task at that time was considered to be a hopeless one, and many a prediction were made that he would return to India completely disillusioned and a wiser man; but subsequent events proved that his errand was not only a success, but an epoch-making one in the history of Islam in the West. Indeed, a reflection of what he has done in Europe for Islam will convince one that he was specially chosen by the Beneficent Creator to carry His message to the people of the West.

The Khwaja emigrated to England in 1912, and founded at Woking, England, the famous Muslim Mission, the first organised venture of its kind in the annals of Islam. In the following year,

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

1913, the *Islamic Review*—the monthly magazine of the Mission—made its first appearance for the diffusion of Islamic knowledge. This world-famous monthly Review was started at his own expense, and in 1914 an Urdu version of the *Islamic Review* was commenced under the name of the “*Risala Isha’at-i-Islam*, both these journals were most ably edited by the Khwaja Sahib for twenty years, in fact till his death.

Though the Khwaja usually refrained from taking any active part in politics, yet when problems of world-wide importance, such as the Caliphate question came to the fore, his interest in them was more than a passing one. During the most trying period, perhaps in the History of British Rule in India, when feelings were running high, because of Mr. Lloyd George’s speeches against Al-Islam, the Khwaja came forward to enlighten the public opinion in England and elsewhere, and to plead for conciliation and better understanding. To this end he wrote, *India in the Balance* and *The House Divided*. He was a recognised literary personage, and was the author of about a hundred books on various aspects of Islam and other religions. His publications created an upheaval in literary and religious thoughts of the world and he was never met with any opposition in England, on the contrary his lectures and writings were welcomed throughout Europe. He visited Germany, France, Belgium, etc., in the interest of Islam, and he was often invited to address the Theosophists, Spiritualists, Leaders of New Thoughts, etc.

In 1913, he became Imam of the Shahjehan Mosque, at Woking, England, and continued to act in that esteemed position till his death. The fruits of his tireless exertion and activity on behalf of Islam is reflected in the fact that over a thousand English men and women were converted to Islam.

During his travels through Europe, the Near and the Far East, including Africa and other countries he was received with acclamation wherever he went and thousands gathered to hear him deliver the Message of Peace. He made a most successful tour of South Africa during 1926, his lectures, were presided over by Magistrates and other prominent Europeans. He performed the Haj twice, the first pilgrimage was made in 1915, and the second time with Lord Headley. During this last Haj almost all parts of Arabia were visited. Official receptions were given at Cario, where no less a personage than H. H. Prince Omar Tusan received them personally. Almost all the Sheikhs and Ulama and the public press vied with each other in doing honour to the distinguished visitors. As a matter of rule, religious heads and teachers, to whichever religion they may belong, keep aloof from such activities, but the Egyptian Sheikhs and Ulama must be regarded, in this case, as a remarkable exception. They left no stone unturned to do all the honour they could to the

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guests. To honour a guest is characteristically an Islamic virtue ; but what is more, of these guests there was one who had endeared himself to the entire Muslim world through his selfless services. The Sheikhs and Ulama, according to the reports of the Egyptian, Alexandria and Port Said newspapers, hardly left a word of respect, regard and affection unuttered in respect of the Khwaja.

It is noteworthy that just before leaving for England, when his condition became serious he created a Trust and made his entire property, valued over One and a half Lakh, a *Wakf* for the Woking Muslim Mission, and transferred his proprietary rights in his publications, journals and the *Islamic Review* to the Woking Mosque, Woking, England, and the Woking Muslim Mission and Literary Trust, Lahore, of which there are eighteen Trustees.

Khwaja Kamal-ud-Din led a very simple life and sacrificed everything in the cause of Islam, in fact he gave his life in writing a Commentary and a Translation of the Holy Qur-án. His medical adviser counselled him to discontinue his activities, but the Khwaja Sahab believing in the Quranical injunction that " For every people is a term, and when their term comes they have no respite for an hour, nor are they anticipated " continued with his work—the work for the propagation of Islam for which he had dedicated his life.

He was a man of towering personality and was an imposing and dignified figure on the platform. He was an excellent orator and could address meetings for hours without tiring the patience of his audience. He had a loving nature and it would not be an exaggeration to say that he leaves behind all friends and no enemy. It is difficult to write adequately of him who has gone. Our praise seems trite and trivial, our most heartfelt tribute all unworthy in face of the colossal fact of his immense and unique sincerity. He was charming, gentle, kind, loveable, but above all, sincere—and sincerity in these days of advanced civilisation is such a rare thing that we are apt to mistrust our senses when we meet it. We have become sceptical which is the penalty of all progress, when there is no faith, no vision. It is no more commonplace to set an empty phrase, when we say that he was beloved by all who knew him, and had earned the affection of many hundreds who had never looked upon his face. His acts of charity were constant, far-reaching and unostentatious.

The death of the Khwaja Sahib is not merely a personal loss to the bereaved family, nor is it a loss only to the Woking Mission, indeed, it is a loss to Muslims generally, a loss to all those who are interested in the propagation of Islam, which by combating atheism and irreligiousness in Europe is furthering the cause of the religion of Allah.— *The Indian Views*—Durban, S. Africa.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

THE LATE KHWAJA KAMAL-UD-DIN

After a protracted illness extending over five long years, Al-Haj Khwaja Kamal-ud-Din breathed his last at 12-45 a.m. on the 28th instant. While mourning this great national loss, we cannot help envying at the same time, a death so heroic, so glorious.

Victim to a double disease, diabetes as well as tuberculosis, his doctors repeatedly warned the Khwaja against all mental exertion. But a fighter in the cause of Islam that he was, he could not help it. Single-handed he had carried the flag of Islam to the distant shores of the British Isles. Single-handed he had fought a hundred and one battles for the honour and glory of Islam under those foreign skies and firmly planted that flag in the soil of Christendom. It had become a second nature with him, this incessant struggle in the cause of Islam. He could not help it. The doctors were perfectly right. His life was in danger. Even so long ago as five years, it could be seen that he had recklessly shattered his health and was slowly yet surely digging his own grave. They rightly counselled complete rest. But those who had the privilege to see him work day and night, dictating letters, articles, books, right up to the last when his sick-bed had become obviously a death-bed, could not but marvel at his reckless disregard of his own life. His death reminds one of the death of a Ghazi on the field of action, with the only difference that whereas a Ghazi meets his death after a few cuts and thrusts, the Khwaja won his martyrdom after struggling and suffering for five long years. In the cause of Islam, he died by inches.

Every year, we start the New Year with some inspiring message to our readers. This year, we can think of no more inspiring message than the death of the great soldier and martyr of Islam, in the midst of spouts of blood which his lungs emitted at the last moment, besmearing his fair face and silvery beard, putting a seal on his *shahadat* which indeed it was. We could give sons and daughters of Islam no more inspiring new year message than this glorious death which this soldier of Islam met in the service of Islam. We wish, out of every drop of that blood of the devoted deceased, were to spring up a Khwaja Kamal-ud-Din, with a heart burning for the service, honour and glory of Islam.

In an age when materialism and atheism are stalking all the world over, when God and Religion are mocked as a fool's paradise, the Khwaja, throwing his flourishing practice at the bar to the winds, set out on his great enterprise to show the beauties of Islam to the Western people and established the famous Mission in Woking. This by itself should have sufficed to secure for him a place of honour in history—this great idea on the part of a man from a slave country like India to subjugate the white races. But he was not a man to be content with that. Having once planted the banner of Islam on the soil of Christendom, he left no stone unturned to see that it

takes firm roots there. By incessant hard work, delivering lectures, sermons, editing magazines and publishing about a hundred books, he succeeded in revolutionizing the whole religious outlook in the West, bringing over a thousand English men and women to the feet of the Holy Prophet. And if to-day, G. B. Shaw can see the Islamization of Europe within a century, the credit should, in a large measure, go to the silent labours of the distinguished *Shaheed*, Al-Haj Khwaja Kamal-ud-Din.

The zeal and love with which he defended the good name of Islam and delivered the lofty message of Islam, his incessant toiling and moiling, his inexhaustible store of patience and steadfastness in the face of difficulties and last but not the least, his ever-cheerful and magnanimous smiles towards his colleagues—all these memories crowd upon us and fill us with a profound sorrow at a loss which we know cannot be repaired. Nevertheless he is leaving us a heritage which should somewhat compensate for that loss. His great and glorious example will live in history to fill the hearts of generations yet unborn with faith and fervour in the cause of God and Truth and to rouse them to similar deeds of self-sacrifice and heroic struggle. Augustine was the first man to take the message of Christianity to the pagan people of England, and history to this day reveres his memory as a Saint. Kamal-ud-Din was the first man to take to them the message of Islam. Who knows that in course of time when Islam has become the national religion of England, the name of St. Kamal-ud-Din may be a household word in those Isles, and his tomb—it is proposed to take his body to Woking—may become the resort of pilgrims from all parts of the Isles.

Truly, the Holy Qur-án says that those who die in the path of God die not. They live, but we know not. Khwaja Kamal-ud-Din is dead. Long live Khwaja Kamal-ud-Din!

The Light.

A SAD LOSS

With the death of Al Haj Khwaja Kamal-ud-Din, B.A., LL.B., the Muslim world loses a staunch champion of Islam and an indefatigable public worker. He had not been keeping good health for some time and passed away at Lahore at the premature age of 62, and his death will be bewailed by his numerous friends and admirers both in the East and the West. Khwaja Kamal-ud-Din began life as an Advocate and had a lucrative practice at the Bar. He was suddenly fired with a missionary zeal, abandoned his practice and went over to England with the object of propagating Islam in the West. He was the first to organise a regular Mission in England. In the year 1923, he recovered the Shahjehan Mosque at Woking and established the headquarters of the Muslim Mission there. He was an orator of high repute and a forceful and

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

an accomplished writer. The *Islamic Review* has established a world-wide fame and reputation for its being a repository of Islamic lore and learning and for its sound, simple and straightforward exposition of the Islamic faith. He possessed a divine gift of speech and writing, and during his lifetime, which to him, was busy, arduous and eventful, he enriched literature on Islam in English in a manner never done by any single individual before. His task of preaching Islam to the West, which was thought to be almost hopeless in the beginning, brought forth results which have astounded his friends and critics alike. If the success of his mission is to be judged in terms of converts, Khwaja Kamal-ud-Din was instrumental in bringing into the fold of Islam quite a fair number of Englishmen, among whom the name of Lord Headley, the Irish Peer, stands out prominently. Lord Headley whose love for Islam is genuine and sincere is the best fruits of Khwaja Sahib's indefatigable labours. As President of the British Muslim Society, His Lordship has rendered yeoman service to the cause of Islam in the West. Khwaja Kamal-ud-Din, has indeed set an example to the younger generation of Muslims far selfless and devoted service to humanity. He has written several books which are imperishable. "Islam and Civilization," "The Sources of Christianity," "The "Ideal Prophet," "India in the Balance," "Towards Islam" and the "Gospel of Action," etc., and in all his works he shows an extraordinary power of reasoning and faculty to expound the truth. He had also begun his "Commentary on the Holy Qur-án" just before his death. It was due to Khwaja Sahib's incisive and lucid writings that most of the misconceptions about Islam among the Westerners were removed, and a correct and truthful representation of the Faith was implanted in their hearts. He has left sufficient literature in English and Urdu for any modern student of religion to find out the truest aspect of Islam. Khwaja Kamal-ud-Din brought a new orientation on the teaching aspect of Religion, and the manner in which he perfected his weapons to meet the adversaries of Islam in the West, reflects the greatest credit on this great Missionary of Islam. Khwaja Sahib has rendered inestimable service to Islam. His has been a life of prolonged struggle and devoted service. He has left an imperishable monument in the Working Mission, which will remind generations of Muslims of the practical and solid achievements of this great and noble worker who died in harness in the service of Islam. The whole of the Muslim world will mourn to-day for him. We pray that Almighty will grant his soul peace. We beg to offer our heartfelt condolence to the bereaved family.

The Rangoon Daily News.

THE LATE KHWAJA KAMAL-UD-DIN

The death of Khwaja Kamal-ud-Din, which sad news we announce in our columns over the week-end, removes from the

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Islamic world an outstanding personality, a living force, and a pillar of strength to Islam. Trained as a lawyer, he began his career as an Advocate in Lahore. But intensely religious in his nature, he had a desire to serve Islam, and so he gave up his lucrative practice at the Bar. He went to England, founded the Islamic Mission in England, and later created the world-famous Mosque at Woking and started the monthly Magazine, the *Islamic Review*. It is through his endeavours that a number of highly-educated Englishmen including Lord Headley, Khalid Sheldrake and Marmaduke Pickthal embraced Islam. The Mosque at Paris also owed its origin to Khwaja Kamal-ud-Din. Great as were his services for the propagation of Islam in England and Europe, still greater was his service in unifying the Islamic people of the world, in strengthening the Islamic brotherhood, and in removing the cloud of misunderstanding with which Islam was looked upon in Europe. Mosque Woking is the meeting ground where Muslims of various countries of the world, who happen to be there on Id days, meet together and establish the unity and brotherhood of Islam and equality of men, when a Muslim of humble position of Abassinia, China or India, joins in the prayer side by side with the Ambassadors of Turkey, Persia or Afghanistan. This was Kamal-ud-Din's creation, as also the *Islamic Review*, the well-written articles of which have, to a very great extent, helped Islam to acquire her rightful place in England. Although Kamal-ud-Din was a religious preacher, his catholicity of views was well-known, and he was highly respected by a large number of Englishmen. Kamal-ud-Din's service to Islam is really of a very great value and will doubtless make his memory immortal. We offer our sympathies to his bereaved family and pray that his soul may rest in peace!

The Star of India.

PALANPUR.

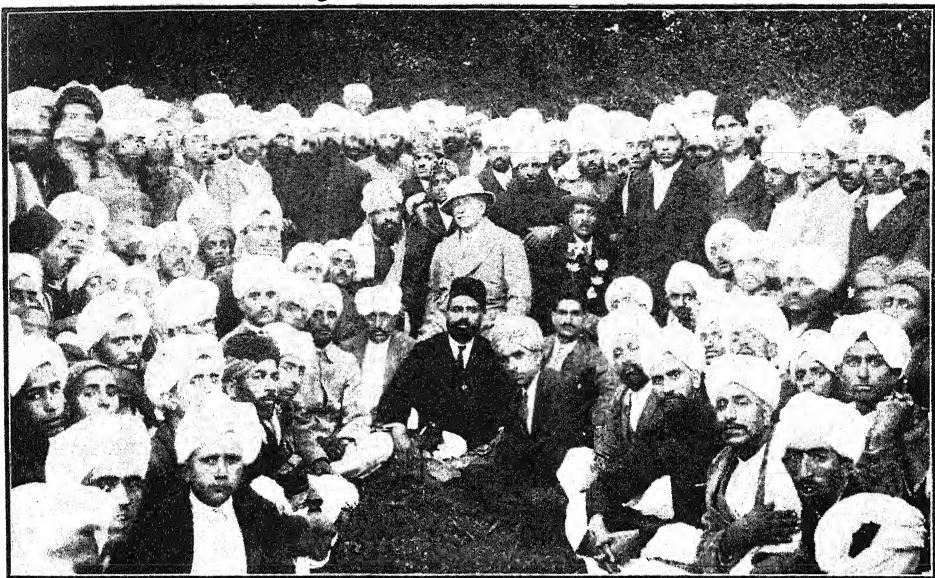
Shocked to learn of saddest demise of my dear friend Khwaja Kamal-ud-Din, a great Muslim and a great apostle of the cause of Islam in the West, which too has suffered an irreparable loss. My deepest condolences to you all in this bereavement. God's will is great. May his soul rest in peace.

(H. H.) Nawab (Sahib of Palanpur).

BAHAWALPUR.

Shocked to read sad death of your venerable father. Islam has lost a real son and myself a true friend.

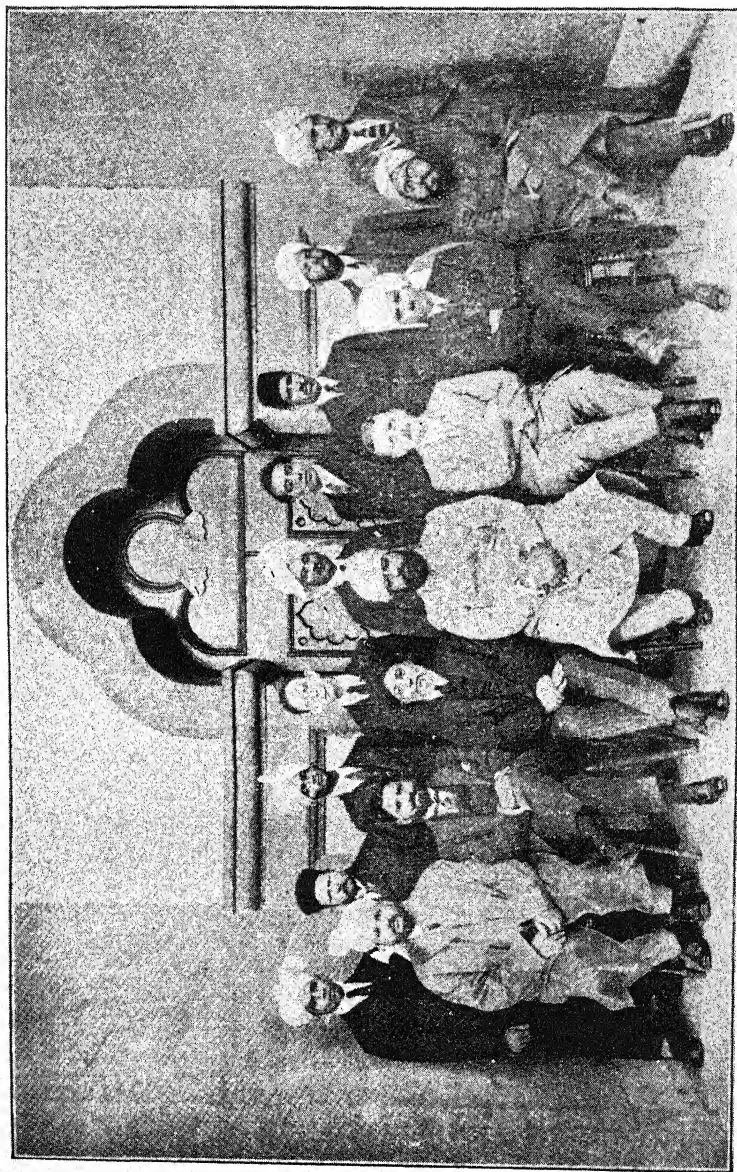
(H. H.) Nawab (Sahib of Bahawalpur).



The Khwaja at Srinagar, Kashmir.
(1928).



The Khwaja at Karachi.
(1916).



The Khwaja with the Woking Muslim Mission Staff and Associates.
(1922.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

MANGROL.

Self and my whole family extremely grieved by untimely death of brother Khwaja Kamal-ud-Din. May Allah bless his spirit with his choicest blessings. (H. H. Nawab) Jehangirmia (of Mangrol).

SECUNDERABAD.

Deeply grieved, heartfelt sympathy. Loss irreparable. Excellent services, reward his soul rest in peace. Good work must be continued. (Nawab) Rafat Yar Jung (Bahadur).

COIMBATORE.

Madrasa-i-Hashimia mourns sad demise Islam's greatest pillar Khwaja Kamal-ud-Din. God's peace on him.—Mohamed Yousuf.

PESHAWAR.

This Anjuman greatly regret the untimely death of Khwaja Sahib. An irreparable loss to the Islamic World. Extends sympathy with the bereaved family.—Ghulamhasan.

SECUNDERABAD.

Islam's debt to Khwaja Sahib will glorify his death for ever. Fathullakhan.

SURAT.

Extremely sorry. Allah bless Khwaja's soul.—Abdulali Hamdani, Secretary, Madressa Senior Nurpura, Surat.

Under the auspices of the Shillong Islam Mission, a large public meeting of the Mussalmans of Shillong was held on 8th January 1933 in order to condole the irreparable loss caused to the Muslims of the world at large at the sad death of Al-Haj Khwaja Kamal-ud-Din, the founder of Woking Muslim Mission, England. Among those who were present at the meeting the names of the following may be mentioned :—

Hon'ble Maulvi Saiyid Md. Saadullah, Kt., M.A., B.L.; Hon'ble Maulvi Abdul Hamid, B.L.; Mr. Abdul Hye Choudhry, B.L., Under-Secretary to the Government of Assam; Mr. Ubaidur Rahman, Registrar, Civil Secretariat; Maulvi Saiyid Abdul Wasey, B.L.; Maulvi Mohd. Ismail; Maulvi Ismail Ali Chaudhury and Maulvi Mohd. Abdul Matleb.

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The Hon'ble Maulvi Muhammad Saadullah, Kt., M.A., B.L., presided. The President delivered a sermon-like speech capturing the rapt attention of every one present. In course of his speech he referred to the pioneer services rendered by the late Khwaja to the holy cause of the propagation of Islam in the Western countries in general and in England in particular. Single-handed he fought and fought about the revolution in the western mind as a result of which Islam has got such great souls as Al-Haj El-Farooq Lord Headley as her own, said the President. For his wonder-working magazine *The Islamic Review* his books like 'The Ideal Prophet' and 'The Sources of Christianity,' his unique Commentary of the Holy Qur-án, the Mother of Sciences, which he had almost finished, he understood, before his death and above all for his dedication of his life, his property and everything in the sacred cause of Islam, the holy Khwaja's name will ever remain imprinted in letters of gold in the annals of Islam, Khwaja Kamal-ud-Din was no more with us and the President did not know who could fill up the gap left by him at his demise at the present moment, but he was sure at the same time that the Khwaja was able before his death to sow the seed of a hundred thousand Khwajas in the fertile hearts of the youthful Muslims all the world over. Being dead, he said, our beloved Khwaja was not really dead, but he would be living in spirit, as long as a single Muslim would be trying to explain the beauties of his Faith to one who does not know. Here the President recited in Arabic the verse of the Holy Qur-án which says that those who die in the path of God, die not; they live but we know not.

The late Khwaja was not a believer in any sect in Islam; he fought for the solid Islam, the Religion of Humanity, revealed in the Holy Qur-án. The best tribute we could pay to the memory of the late Khwaja, concluded the President, was to live a true Muslim life and hold religion above the world and thus preach the holy faith of Islam by example, if not by precept.

The following resolution was proposed from the chair and accepted by all present with one mind :—

“The Mussalmans of Shillong, assembled in a meeting, held under the auspices of the Shillong Islam Mission do express their profound sorrow at the sad and sudden demise of Al-Haj Khwaja Kamal-ud-Din, the founder of the Woking Muslim Mission, England, who rendered invaluable services to the cause of Islam and did pioneer work in propagating the Faith in the Western Hemisphere.”

After this a prayer imploring peace for the soul of departed Khwaja was offered to the Merciful Allah, the President leading, in the course of which the chapter Al-Fatihah was recited once and the surah Al-Ikhlás, which vigorously refutes every form of polytheism including the Christian doctrine of Trinity, with which the late Khwaja had fought right up to his death, was recited thrice.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

Under the auspices of the Bengal Mohamedan Association a condolence meeting was held at the Association premises at 185, Barr Street, Rangoon, on Sunday, the 8th January at 3-30 p.m., on the most sorrowful demise of Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., Imam of Mosque, Woking, London. Mr. S. A. S. Tyabjee, M.L.C., was in the chair. The attendance was large and representative. Mr. Ahmed Moolla Dawood Madani Sahib, Mr. M. A. K. Gani, M.L.C., Moulvi Abidulla, Treasurer, Rangoon G. P. O., Mr. M. A. Rashid, Secretary, Muslim Students' Society, Mr. A. Gani, Pleader, Mr. Nawab Khan, retired Postmaster, among others, attended the meeting. After a brief reference on the numerous activities of Khwaja Sahib and his glorious services towards the cause of Islam the President moved the following resolution which was unanimously passed, all standing.

"This meeting of Muslims of Rangoon called under the auspices of the Bengal Mohamedan Association is deeply stirred at the most sorrowful death of Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., Imam of Mosque, Woking, London, whose services in the cause of Isha'at-i-Islam, particularly amongst the European nations, has been unexampled in modern days, whose personal magnetism and deep knowledge of humanity will ever be treasured by his friends and those who had come in contact with him, and the treasure in Islamic literature he has created will remain his abiding contribution to Islam and humanity. This meeting mourns his irreparable loss and may the peace of Allah be upon him. This meeting conveys its heartfelt sympathy to his family."

"The Muslims of Tellicherry in meeting assembled express their deep sorrow at the sad death of Haji Khwaja Kamal-ud-Din Sahib, the renowned Muslim savant and the founder of the Woking Muslim Mission, pray to the Almighty for the peace of his departed soul, and express heartfelt condolence with the bereaved family."

A meeting was held to-day under the auspices of Chandrakana Chhatree Sangha, Bengal (Women Students' Association), Bengal, on 7th January 1933, to express condolence at the demise of Al-Haj Khwaja Kamal-ud-Din, under the presidentship of Maulvi Ahmed Hussain, B. T.

Under the auspices of the Youngmen's Muslim Association, Conjeevaram, a condolence meeting was convened in the Juma Masjid on 1st January 1933, with Alijanab P. M. Abdul Quddoos Mabbar Sahib in the chair.

T. K. S. Muhai-ud-Din Sahib, the Joint Secretary, delivered a lengthy lecture in Tamil touching upon the life and doings of the late lamented Imam, Khwaja Kamal-ud-Din of Woking Mosque, England.

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The President wound up the meeting with a sympathetic and reverential speech for the Khwaja and the bereaved party. The Ghaibana Janaza Namaz prayers were offered for the peaceful blessing of the departed and the meeting terminated.

At a meeting of the staff and students of the Muslim High School, Lahore, held on the 4th instant at 10 a.m., with Syed Ghulam Mustafa Sahib, Head Master in chair, the following resolutions were passed :—

1. That the staff and students and the Muslim High School, Lahore, express their deep sense of sorrow at the sad and untimely death of Al-Haj Khwaja Kamal-ud-Din and considers his death as an irreparable loss for the Muslim community and sympathise with the bereaved family in its affliction.
 2. That the school should remain closed for the remaining time of the day in his honour.—*Eastern Times*, 6th January 1933.
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This meeting of the students of the Islamic Mission, Lucknow, expresses its profoundest sorrow on the sad demise of the late Khwaja Kamal-ud-Din, Muslim Missionary in Europe and Africa, and Imam, Woking Mosque, London. And further, this meeting feels that in the demise of the late Revd. Khwaja the diffusion of the sublime message of Islam has received an intolerable blow. This meeting prays to God to bestow His choicest blessings on the soul of the late Khwaja Sahib and consolation upon the bereaved.

The students of Muslim Hostel, Kollahpur, herewith record with deep sense of regret the sad and sudden death of Al-Haj Khwaja Kamal-ud-Din, the famous Islamic preacher, who devoted his previous life, sacrificing his worldly interests, for the sacred cause of true religion—Islam.

The whole Islamic World indeed is missing such a great personality, who laid the foundation of Islamic Mission in the West, of which men of nobility like Lord Headley are devoted members. It is due to his extraordinary religious genius that the whole continent came in touch with the real spirit of Islam and that great modern thinkers like Bernard Shaw are prophesying that the whole continent is sure to be under the wings of Islamic principles in near future.

His scholarly works on religion will indeed immortalise his name and will help the posterity immensely.

We once more express our heartfelt sorrow, and pray God that may his mighty soul rest in eternal peace, and may God inspire every Muslim, young and old, to follow his ideal footsteps.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

At a meeting of the staff and the students of the Islamia High School, Sheranwala Gate, Lahore, presided over by Maulvi Muhammad Shafi, M.A., Headmaster, on January 3rd, it was resolved: This meeting of the staff of the Islamia High School, Sheranwala Gate, Lahore, learns with deep regret of the sad news of the untimely death of Khwaja Kamal-ud-Din, the Muslim Missionary, and offers its heartfelt condolence to the bereaved family. In the opinion of the association the Muslim Community has suffered an irreparable loss in the death of this great Muslim pioneer missionary.

Poona Muslims have been mourning the loss of the great Muslim leader Al-Haj Khwaja Kamal-ud-Din, Imam of the Woking Mosque, England. The news of his death was received with great sorrow. The Anjuman-i-Fidayan-i-Islam, the Anjuman Sunnat Jamat, and the Poona Cutchee Memon Association at their meetings expressed their deep sorrow at the death of Khwaja Kamal-ud-Din and offered prayers for his soul.

A meeting of the Lahore High Court Bar Association held on Thursday, passed a resolution expressing sorrow at the death of Khwaja Kamal-ud-Din, Advocate, who was one of its oldest and highly respected members, and conveying its condolences to the members of his family.

At a meeting of the Mosque Committee of Chandpur, the following resolution was adopted :—

“Resolved that this meeting of the Begum Mosque Committee, Chandpur, places on record its deep sense of sorrow and irreparable loss to the country at the death of Al-Haj Khwaja Kamal-ud-Din, founder of the Woking Mosque and Mission, England, and a world-renowned Muslim Missionary.”

At a meeting of the Executive Committee of the Noakhali Muslim Students' Association, Calcutta, held on the 18th instant under the Chairmanship of Mr. Amin Ahmed, M.A., LL.B., Bar-at-Law, the following resolution among others, was passed unanimously :—

“Resolved that this meeting records its deep sense of sorrow at the sudden demise of the distinguished missionary Khwaja Kamal-ud-Din, the founder of Woking Mosque at London, who dedicated his life to the cause of Islam and prays to the Almighty for the peace and salvation of the great departed, and also conveys its heartfelt sympathy to the members of the bereaved family.”

A public meeting of the people of Kutubdia in the district of Chittagong was held on the 13th January 1933, at 2 p.m. in the local M. E. School premises to express their intense sense of sorrow at the sad death of Al-Haj Khwaja Kamal-ud-Din. Maulvi Md. Ahad Ali Khan, Sub-Deputy Collector, was in the Chair.

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Tribute was paid to the memory of the late lamented Khwaja by feeling references to the invaluable services rendered by him to the cause of humanity in general and Islam in particular.

The following resolution was unanimously adopted and it was resolved that a copy of the resolution be sent to the Press :—

“ This meeting of the Moslems of Kutubdia in the District of Chittagong expresses its deepest sense of loss at the sad death of Al-Haj Khwaja Kamal-ud-Din, the bearer of the torch of Islam to the West and indefatigable worker in the cause of humanity in general and Islam in particular, and prays to the Almighty Allah that He grant eternal peace and rest to the departed soul and vouchsafe to the Moslems a gifted successor who may ably and successfully carry on the noble mission of the late lamented Khwaja Sahib. ”

On the 13th January last, a condolence meeting was held at Churkhal, to mourn the death of Khwaja Kamal-ud-Din, Maulvi Abdul Mannan Choudhury presided over the meeting. Maulvi Abdus Sub'han, B.A., LL.B., Maulvi Abdul Mun'im and Maulvi Mohd. Ibrahim spoke at length on the life and teachings of the late Khwaja Kamal-ud-Din.

A general meeting of the Anjuman-e-Sabile Islamia, Gauhati, was held on the 12th February 1933 at about 5 p.m., and the following resolution was unanimously passed :—

“ This meeting of the Anjuman expresses its deep sense of regret at the death of Al-Haj Khwaja Kamal-ud-Din Ahmed, one of the greatest pioneers of Islam in West, and in whose demise the whole of the Islamic world has lost one of the greatest sons and convey its deep condolence with the bereaved family. ”

A resolution of sympathy was passed in a meeting convened by the Greytown and District Madressa Board immediately on receipt of the sad demise of Al-Haj Khwaja Kamal-ud-Din who passed away on the 1st of Ramdan last. Allusion was made of the great services rendered by him in the interests of Islam. He was the first Muslim to build a mission in England which, to-day is known all over the world. His travels to the Far and Near East, and his tour of Europe for the propagation of Islam are facts that can never be erased from the face of memory. It was Khwaja Kamal-ud-Din who, when on his tour of Europe, arrived in Germany, studied the conditions there as to the establishment of a mission, and he was able, with the assistance of his Muslim co-workers to establish one in Berlin and at his suggestion a new mosque was also built there.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

The Khwaja's South African tour cannot be easily forgotten by us. We remember his delivering a powerful lecture in Urdu at the local mosque after the Esha prayers—which at the special request of the late Mr. Amod Abdur Rahim Mulla was officiated by Maulvi Muhammad Ismail Seepye.

After the Khatam-i-Qur-án and the usual prayers, the *fatiha* was brought to a close.

Under the auspices of the Naogaon Nao-Zoan Samity, a Muslim public meeting was held with Maulvi Tafazzl Hossain, M.A., in the Chair. The following resolution was passed unanimously and copies were sent to the bereaved family and the Imam of the Woking Mosque at London:—

“Resolved that this meeting records its deep sense of sorrow at the sudden demise of Al-Haj Khwaja Kamal-ud-Din, the first Muslim missionary in England, appreciates his spirit of sacrifice, keen devotion and service in the cause of Islam, conveys its deep sympathy to members of the bereaved family and prays to the Almighty Allah that the soul of Khwaja Sahib may rest in eternal peace.”

We the ladies of Oudh and the Muslim ladies of All-India Women's Conference express our deepest sorrow on the demise of Khwaja Kamal-ud-Din Sahib whose work of Isha'at Islam will leave a permanent landmark in history. His writings and preachings of the true principles of Islamic religion have attained for him the highest fame and respect all over the world. By his death the Islamic world has sustained the saddest loss.

We beg to offer our sincerest condolence to his bereaved family in their irretrievable loss. We pray that Almighty may grant them patience and forbearance. May his soul rest in peace.

“This meeting of the members of the Muslim Hall Union, Ramna, Dacca, places on record their great appreciation of the mighty services of Al-Haj Khwaja Kamal-ud-Din to the cause of Islam and expresses their great sorrow at his untimely demise.”

RESOLUTION.

The members of the Ghala Muslim Club, Johannesburg, learn with the greatest regret and poignant sorrow of the demise of Al-Haj Khwaja Kamal-ud-Din, a great servant of Islam and founder of the Woking Muslim Mission, which has brought thousands of non-believers to the realm of Islam. We mourn the loss of a great son of Islam and tender our heartfelt condolence to the bereaved family and pray Allah to grant the deceased's soul eternal peace.

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The Muslim Youth League, Punjab, places on record its regret on account of the sad demise of Al-Haj Hazrat Khwaja Kamal-ud-Din, the great torch-bearer of Islam, and feels that the loss created by his untimely death is irreparable.

This meeting of the members of the Inter-Collegiate Muslim Brotherhood, Lahore, places on record its deep sense of the great loss on the sad and untimely death of Al-Haj Khawaja Kamal-ud-Din, the torch-bearer of Islam in Europe and Africa. It is indeed a sad irony of Fate, that in these days of hard struggle against irreligiousness, Islam has lost a veteran soldier when he was needed most.

May his mighty soul rest in piece. Amin !

This meeting of the Muslims of Madura puts on record its profound sorrow at the death of Maulana Al-Haj Khwaja Kamal-ud-Din the pioneer Muslim missionary to the West and while acknowledging the unique and selfless services rendered by him to the cause of Islam is of opinion that in his death the Islamic world has suffered an irreparable loss.

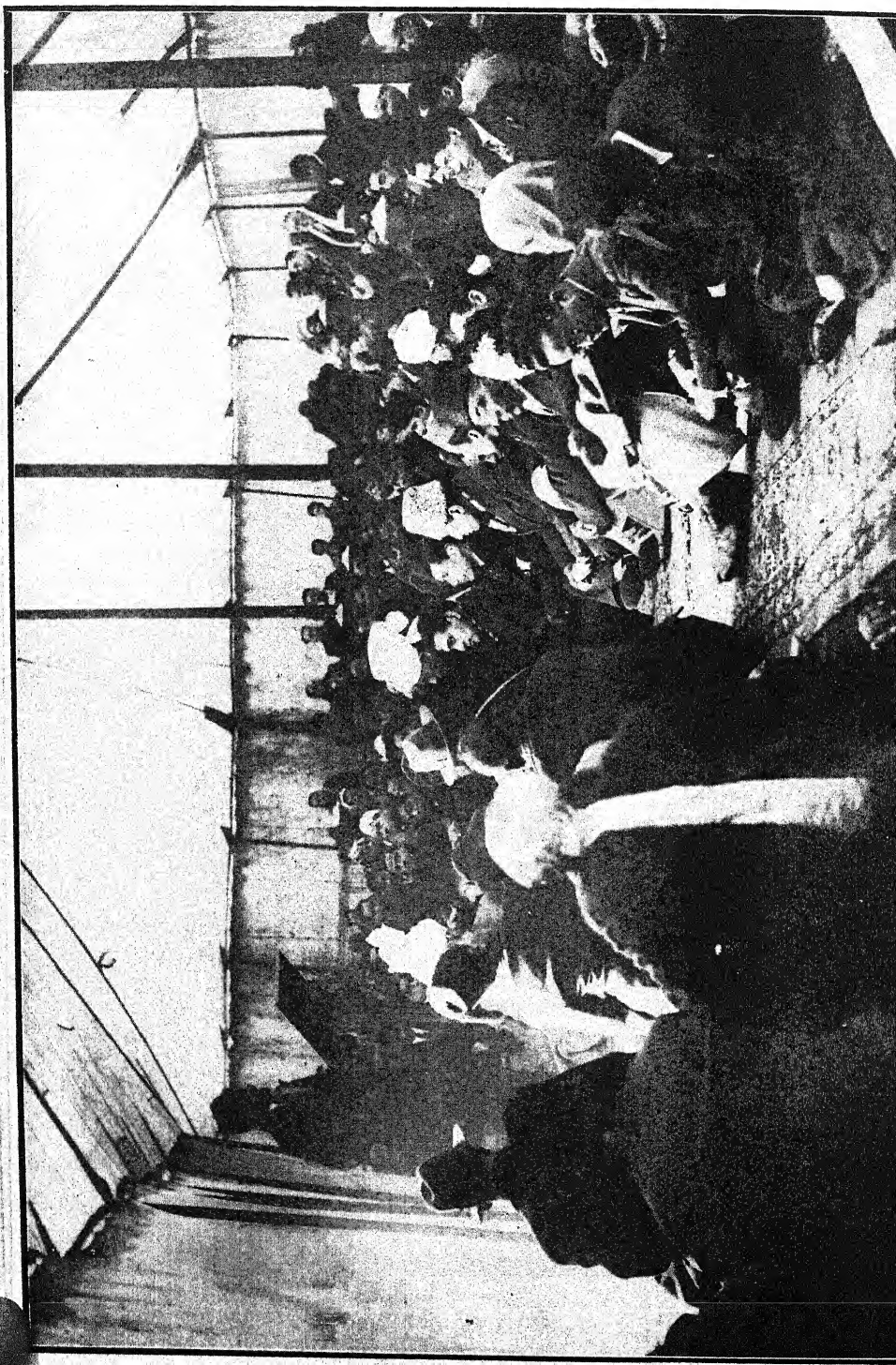
The Anjuman Islamia, Amritsar, expresses its heartfelt sorrow on the sad demise of Khwaja Kamal-ud-Din Sahib, the Missionary of Islam, and prays for his eternal peace in the Hereafter.

This meeting of the Muslim Citizens of Calcutta places on record its deep sense of sorrow at the sad and untimely demise of Khwaja Kamal-ud-Din, one of the best exponents of Islam in the modern world and offers its sincerest condolence to the bereaved family.

Resolved that this special meeting of the Executive Committee of South Calcutta Young Muslim Association, Alipore, records its profound grief at the untimely death of Al-Haj Khwaja Kamal-ud-Din Sahib, the great Muslim divine, orator, missionary and exponent of Islam not only in India but also in Europe and Africa, and invokes the blessings of God for the peace of his soul.

We, the members of the Crescent Club, Mangalore, place on record, our deepest regret and loss at the sad demise of Al-Haj Khwaja Kamal-ud-Din, and sincerely sympathise with the bereaved family.

This Anjuman-i-Khadimul-Islam, Basirhat (Bengal), expresses its deep sorrow at the demise of Khwaja Kamal-ud-din Sahib, the great preacher and founder of Islam in the West, and sympathises with the members of the bereaved family and prays for the salvation of the noble soul.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شَمْسُهُ نَضْوَى عَلَى رَسُولِ الْكَرِيمِ

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SAFFAR, 1352 A.H.

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JUNE, 1933 A.C.

No. 6.

EID-UL-FITR (1351 A.H.) AT THE MOSQUE, WOKING.

All praise to Allah the Most Merciful,—the Eid-ul-Fitr, terminating the month of Ramadhan, celebrated at the Shah Jehan Mosque, Woking, on the 28th January 1933, served the purpose for which it was ordained by the Holy Prophet Muhammad. The English weather, against which complaint is useless, was, though inclement, more kindly than we could have hoped, being fine and frosty. Friends numbering more than 300, representing all nationalities flocked from all parts of England to the Mosque to offer thanksgiving to God the Beneficent, Who had enabled them to gain control over 'self' through the marvellous institution of fasting. The congregation would have been even more numerous had not a large number of Muslims been kept away because of the influenza epidemic, which is prevalent everywhere. The Rt. Honourable Lord Headley was unable to attend.

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All necessary preparations had been taken to mitigate the rigors of the English winter; a large marquee occupying a portion of the spacious lawns of the Mosque, in which stoves had been installed, maintaining an equal warmth, while the floor was strewn with carpets. The prayers, as usual, began at 11-30 a.m., and were followed by a sermon from the Maulvi Abdul Majid, Imam of the Mosque, Woking. The Imam dealt with the essence of Islam, which to him lay in the very word Islam, which signifies "Peace." This, he remarked, pervaded all the teachings of Islam, and was the guiding principle of all the actions and achievements of Muslims throughout the 14 centuries of their history. The attitude of Islam, it appeared to him, was, and is, one of the most important questions which every student of religion ought to study; for much lay in the right understanding of this problem, upon our careful study of which, its ease or difficulty depended. The attitude of Islam towards all other religions was contained in the very beautiful verse which reads:—

Yea! whoever submits himself entirely to Allah and he is the doer of good to other, he has reward from his Lord, and there is no fear for him, nor shall he grieve ¹

and also in another which says:—

So he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it. ²

It may interest the readers of this short description to know that Muslim Festivals, unlike the Christian or Hindu festivals, are quite independent of all astronomical considerations, seasons, or personality worship. Muslim festivals are not celebrated to appease an angered deity. They are not connected with the birth or death of a personage. They don't mark the changes in the stars. The Eid-ul-Fitr is a token of thanksgiving to God the Almighty for enabling us to perform our duty, while the Eid-ul-Azha is in commemoration of the great sacrifice of Abraham.

¹ 2: 112.

² 99: 7-8.

EID-UL-FITR (1351 A. H.) AT WOKING

By way of comparison let us take the Hindu festivals. *Rakhri* is observed to mark the beginning of the rainy season in India; *Diwali*, another Hindu festival, marks the end of that season and the beginning of the season of sowing. *Holi* is observed to celebrate a successful harvesting. In the case of our Christian friends, their most important festivals are, indeed, ostensibly connected with the birth or death of their founder; but these festivals have now been exclusively demonstrated to be replicas of pagan festivals. For example, Christmas observed to celebrate the birth of Jesus for which a convenient date—December 25—was selected from the pagan calendar, was in its origin a pagan festival to mark the birth of the sun. Further to illustrate the point, take Easter. It is now agreed that all the festivals which pass under the cloak of Christianity, are either astronomical or pagan in origin. The annual festival of Easter is in commemoration of the Resurrection of Jesus. The word “Easter”—Anglo-Saxon “Eostre, Eoster”: German “Ostern”—like the names of the days of the week is a survival from the old Teutonic mythology. It is derived from Eostre or Ostera, the Anglo-Saxon Goddess of Spring and Light, to whom the fourth month of the year answering to our April, thence called Easter-Month, was dedicated. There is no trace of the celebration of Easter as Christian festival in the New Testament or in the writings of the Apostolic Fathers; what is clear is that this is but a later accretion to the Christian social system.

Even the festivals which originally were invented to make an eventful happening degenerate into mere frivolities. By way of illustration, we may refer to the manner in which “Carnival” is celebrated in European countries. The Carnival originally was a feast which preceded the Christian period of fasting—Lent. But nowadays the Christian feast has lost its original significance and denotes nothing but riotous revelry and unfettered licence.

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Islam, owing to the compulsory and judicious inclusion of prayers, the remembrance of God—" verily, prayers keep you away from open indecencies " (Qur-án)—has managed to keep its festivals dignified, ennobling, edifying. Islam knows that all social functions, if dissociated from the remembrance of Allah, are liable to get out of hand, and to degenerate into reckless indulgence. That is why that before everything else at these festivals it has enjoined the saying of prayers.

The Imam closed his sermon by wishing all the friends a happy Eid. Upon this the congregation broke up to wish each other a happy Eid. Cordial embraces were exchanged. Then followed the light refreshments.

THE FESTIVALS OF ISLAM

BY BAKHSI HAZUR ALI

Islam being the youngest of all the revealed religions claims to be the most perfect, rational and practical of all and the one best suited to the needs of the human race. This is not a vain assertion ; its truth is manifest from all the phases of this wonderful faith. Islamic festivals are no exception.

It might be interesting to note that the word *Eid*, meaning ever-lasting happiness, occurs in the Holy Qur-án in reference to a prayer of Jesus. It is stated :—

Jesus, son of Mary, said, O Allah, Our Lord, send down to us, food from heaven which should be to us an Eid—ever-lasting happiness—and grant us means of subsistence and Thou art the best of providers¹ ?

It would be of further interest to notice the connection of this prayer of Jesus with that portion of the Lord's Prayer in which Christians pray God to give them their daily bread.

¹ 5 : 114.

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Both the *Eids* are annually celebrated by Muslims to mark the two important pillars of Islam, *i.e.*, its fundamental institutions—fasting and pilgrimage.

The one which was celebrated on the 28th January 1933 is known as *Eid-ul-Fitr*, the Festival of the opening of the Fast, signifying the close of the month of fasting. It takes place on the first of the lunar month following the month of fasting.

The other, known as the *Eid-ul-Azha*, the Festival of Sacrifices, occurs after a lapse of two months and ten days, *i.e.*, on the 10th day of the *Zil-Hajj*, the last month of the lunar year of the Islamic calendar. On this occasion, as the name denotes, Muslims all over the world commemorate that wonderful occasion on which Abraham, the father of all nations, saw a vision, and in compliance with it, showed his readiness to sacrifice one who was nearest and dearest to him, *i.e.*, his son Ishmael. The matter needs more than a passing reference, and I shall revert to it again.

Before dealing with the distinctive features of Muslim Festivals I may say a few words on how they are observed.

Eid-ul-Fitr, as I have said before, is celebrated to observe the close of the month of fasting. The genuine pleasure which a Muslim feels in having performed an important religious duty can only be realized by knowing what fasting means and by actually practising it for a full lunar month.

Fasting is one of the fundamental doctrines of Islam. It is an injunction to every Muslim to abstain from eating, drinking, and having sexual intercourse during the lunar month of Ramzan from dawn to sunset. The weak, the old and the sick, pregnant women and nursing mothers are exempted. The Holy Qur-án says ;

Allah desires ease for you and He does not desire difficulty for you.¹

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Again, it lays down:—

God never burdens anyone beyond the extent of his power.

Islam does not claim to be a new religion. All the prophets deputed to the various countries all over the world and their true followers were as good Muslims as those of to-day. Neither, therefore, are its institutions new. Fasting and sacrifice were known to the world before the advent of Islam, but Islam has rationalized and regularized those institutions, and has purged them of the superstitions which had been associated with them on account of the passage of time, and has made them a source of spiritual elevation for which they were originally meant.

The object of fasting as given in the Holy Qur-án is

O you who believe, Fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil.

Fasting therefore does not mean abstention only from eating and drinking, but from all indulgence in deed as well as in thought. The way in which it is effected and the spiritual fruits which follow can best be realized by experiment only, which is decidedly a more reliable test than theorizing.

Fasting is a great spiritual tonic, and partial fasting, as observed by some people of other faiths, does not give us a test of what complete fasting, as enjoined by Islam, stands for. Besides its physical and spiritual utility, it is a great moral force. It has got an inherent power to enable those who practise it to desist from evil.

I remember having read about a Muslim soldier who had to remain from home for a long time on account of active service. Once finding himself mad with passion, he ran to a Qazi (a Muslim theologian) for advice. The Qazi bade him start fasting. The soldier obeyed, and all his evil desires vanished.

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Fasting helps physically to restrain passions. It also helps by a constant reminder that one may not lose the fruits of abstention from legitimate desires by yielding to illegitimate.

For the last ten days of the month of fasting there is a direction for the observance of *I'tikaf*. This period is spent in a mosque. Complete silence is observed during these days, and the whole time, excluding that spent in sleep, is passed in devotion and prayer.

Islam being a practical religion does not make *I'tikaf* compulsory. It is left as a voluntary recommendation for those whose circumstances permit it.

Fasting has an equalizing effect. The rich by denying themselves food and drink are able better to realise the needs of the poor. Besides this every man truly realizes the gratitude he owes to God for His bounties.

It is also noteworthy that the month of Ramazan has not been selected arbitrarily. Islam being the true religion of God, never fails to sanctify its functions by associating them with God. The revelation of the message of God, the Holy Qur-án, began in the month of Ramazan. No better selection could have been made of the month suited for the observance of fasting.

Abstinence from food and drink, howsoever favourable the climate or length of the days may be, is not so easy as it may appear to a non-Muslim. When it is accompanied by a constant struggle to abstain from all evil deeds and desires and the further restrictions of *I'tikaf*, the nature of the ordeal is very trying. The happiness which is felt by a Muslim at the successful discharge of this onerous duty is naturally great and well-earned.

The close of the month depends on the appearance of the Crescent. The eyes of every Muslim at the time of sunset on the last day of Ramazan are turned to the sky

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in search of it. Its observance is acclaimed with universal joy by young and old, rich and poor. Everyone begins to congratulate the other. It is no wonder why some Muslim countries have begun to regard the 'Crescent' as their national emblem.

But the sense of duty of reverence to God, which is inculcated in the heart of every Muslim, which runs through his whole fabric, and in which, in fact, he lives, moves and has his being, can never be over-shadowed by any pleasure, however great. The first thing he does at the sight of the Crescent is to raise his hands and to offer thanksgivings to the Almighty. The manifestations of joy and the greetings only follow.

The next morning he purifies his body generally by taking a bath and dresses himself in his best and proceeds for *Eid* prayers. Prayers, it is noteworthy, precede all Muslim festivals.

In certain mosques in big towns arrangements are made for the separate congregations of ladies. Where no such arrangements exist they say their prayers at their houses.

After the prayers are over, embraces are exchanged, and all the mutual enmities are expected to be drowned in the happiness of the auspicious occasion.

Fraternal feelings prevail, and the day is spent in festivities.

Ladies in their charming silks and ornaments and children clad in various colours show happiness in every home. Even the babies are not forgotten. The whole atmosphere makes it a gala day.

The liberality of a Muslim's table is proverbial. On this occasion its display is even more generous. Those in London can avail themselves of it in attending the Woking Mosque on any *Eid*.

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The poor and also the domestic servants receive generous monetary gifts. Generally a place is selected in every locality where children and other people fond of fun assemble and partake of innocent pleasure. In short, everybody tries to spend the day in his happiest way without losing sight of moral obligations and religious injunctions.

Vermicelli is regarded as a light diet, and is therefore a speciality at the *Eid* which follows the month of fasting. Meat in various forms being common on the occasion of the "*Eid of Sacrifices*" is frequently used then.

The *Eid-ul-Azha*, the Festival of Sacrifices, as the name signifies, is a festival in commemoration of that unique event in the life of Abraham which imparts the lesson, so dear to Islam, that nothing in this world should be dearer to a Muslim than his devotion to God. There is very little difference in the saying of prayers and other festivities on the occasion of both the *Eids*.

The idea of sacrifice appears to have been closely connected with the history of man from very early ages. Even Christian Scriptures tell us about the sacrifice made by Abel, son of Adam. (Gen. 4 : 9). The Holy Qur-án, when referring to this incident makes it clear :

Allah only accepts offerings from those who guard against evil.

This noble lesson was soon forgotten and lost in the clouds of superstition, and sacrifice came to be regarded as a means of appeasing an angered deity—sacrifices of animals were followed by sacrifices of human beings.

Once Abraham dreamed that he was ordered by God to sacrifice his son. As described in the Holy Qur-án :

He said : "O my son, surely I have seen in a dream that I should sacrifice you. Consider then what you see." He said, "O my father, do what you are commanded. If Allah please, you will find me of the patient ones."

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When Abraham was actually going to kill his son, he was forbidden by a revelation from carrying his vision into effect. It struck a death blow at the custom of human sacrifices; the Muslims all over the world commemorate it by sacrificing a goat or a sheep. Those who can't afford to do so, club together, and by mutual contribution of a small share sacrifice a cow or a camel. Those who can't afford even such a petty contribution are of course exempted. The sacrifice is made either on an *Eid* day or any of the following two days. The meat is freely distributed amongst friends, relations, and the poor. Thus rich and poor alike get an opportunity of enjoying a good feast. Its poor members are never forgotten by Islam, and a specific portion of the meat is compulsorily set apart for them.

Islam's beauty is that instead of wiping off and forbidding the old traditions, it has tried to convert them to use by leading them in the proper channel and by making them consistent with its magnificent ideals.

Islam cuts at the root of associating any superstitious idea with sacrifice by explicitly stating that the flesh and blood of the beasts never reach God.

The Holy Qur-án says :—

Of the animals which are slayed; eat of them and feed the poor man who is contented and the beggar; thus have we made them subservient to you, that you may be grateful. There does not reach Him their flesh nor their blood, but to Him is acceptable the guarding against evil on your part. Thus hath He made them subservient to you that you may magnify Allah, because He has guided you aright, and give your good news to those who do good to others. Surely Allah will ward off mischief from those who believe. Surely Allah does not love anyone who is unfaithful, ungrateful.

Sacrifice thus stands for (a) teaching us to surrender completely to the Will of God by reminding us of Abraham's instance, (b) teaching us to be pious and subject ourselves to the Will of Allah by reminding us how he has subjected other animal life to us.

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The Holy Qur-án has made repeated references to having granted man control of and superiority to the rest of creation. Shaikh Sadi, in translating one of them, says :

Clouds, winds, moon, and sun are ever busy in the discharge of their duties to provide nourishment for you. When all these are made to be obedient for your sake, surely it is not just for you to be unmindful of your duty to God and not to obey His commandments.

Muslims have further been enjoined to perform the Pilgrimage to Mecca, known as the *Hajj*, on this occasion, once in their lives, provided they can afford to do so and circumstances permit safety of life in the journey.

The chief ceremonial functions consist of divesting one's self of all clothes and covering the body with two white spotless sheets, known as *Ehram*, an emblem of purity of heart and signifying the disappearance of all distinctions of rank and wealth.

Tawaf is performed by taking seven circuits round the "Ka'ba" re-built by Abraham for the worship of the One God. It implies one's complete surrender to the devotion of God. This feature of complete surrender to the Will of God permeates the whole life of a Muslim. In fact this is the literal translation of the words *Islam* and *Muslim*. The Holy Qur-án puts the following words in the mouth of the Holy Prophet :—

Surely my prayer, and my sacrifices, my life, and my death are all for Allah, the Lord of the worlds.¹

When the enclosure of the *Ka'ba* was to be re-built, the foundation stone, by a strange coincidence, was laid by Muhammad, when he was only a youth. The Muslims naturally love this stone, and kiss it at the time of *Hajj*. There is no idea of worshipping it as some ignorant critics of Islam have said.

To those uninitiated to the History of Islam, it would be interesting to know how this stone was laid in the walls of the *Ka'ba* by Muhammad.

¹ 6; 163.

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A traditional sanctity being attached to the place of this particular stone in the wall—there was dispute among the principal tribes of Mecca as to which of them should have the honour of doing so. Muhammad, then a young man, was passing that way, and in view of the unique confidence he enjoyed amongst the people, even in his youth, he was called upon to arbitrate. He laid down his mantle on the ground and placing the stone on it, asked the representatives of all the tribes to hold the mantle by edges and to carry the stone to the wall. There he picked up the stone and placed it in the wall. Who knew at that time that this was the foundation stone of the regeneration of the world, by putting before it the ideal of brotherhood of the whole human race under the Fatherhood of one God? Who knew that this very youth was one day going to make this *Ka'ba*, then the place of idol worship, once more the place of worshipping One God, and the cynosure of the believers in one God all over the world?

Was it then merely a coincidence that Providence made this foundation stone to be laid by Muhammad? To the thoughtful there is more in this incident than a mere chance.

Islam and its followers have always jealously guarded against any of its rites degenerating to superstition. The Caliph Umar lost no time in making it clear that the attachment in kissing the stone was to the memories associated with it and not to the stone. On an *Hajj* occasion he declared on oath that he was kissing the stone in memory of the Holy Prophet, otherwise it was to him nothing more than any other stone in the world.

The pilgrims visit Mina, where Abraham took his child Ishmail. They then assemble at a further distance of six miles in the plain of Arafat, where this flood of humanity

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presents a spectacle (a living testimony) of complete equality of all men in the presence of one God.

The distinctive features of Muslim festivals lies in their purity from such vices as drinking and debauchery.

Islam has not denied its followers on occasions of rejoicing, the relaxation of the mind from every day worries and indulgence in legitimate pleasures. But it has been mindful of the weakness of human nature in being prone to exceeding the proper limits on such occasions, and has taken every precaution to prevent such excesses.

No sooner was the prohibition of the use of liquor announced, than the Muslim world at once abandoned it. Hundreds of broken pitchers of liquor were lying in the streets of Mecca. Islam achieved with one stroke what America has not yet completely accomplished with millions at her disposal!

Islam further took the precaution of fixing the festivals on such occasions and by sanctifying them with such associations as would check evil doing. How, after denying himself legitimate pleasures for thirty days, could a man possibly think of rushing to illegitimate pleasures on the day immediately following the fasting?

How could a man possibly dream of exceeding the proper limits when he is commemorating the event teaching him to be ready to sacrifice his dearest things and desires for the sake of God? Millions of people of both sexes assemble to perform pilgrimage. All the women are without veils. No idea of impurity enters any mind. The police are conspicuous by their absence. The ceremony lasts for several days in a most orderly manner without any unbecoming event.

Islam has jealously guarded against any of the rites being converted into superstition. There is no festival connected with any event of the life of Muhammad him

self. Even the commemoration of his birthday appears to be of a recent origin in imitation of similar institutions of the followers of other faiths. The Prophet Muhammad forbade the worshipping of his tomb. Hali, the Indian poet, has verified the Prophet's injunction thus:—

Do not make an idol of my tomb,
Do not bow down to my tomb,
Because you and I are human beings equal.
We both equally look to God as our Protector.
The only difference between us is that I am also a Messenger
of God.

When people began to show signs of reverence to a tree under which the Prophet Muhammad before his entry into Mecca, had taken an oath of fidelity from his companions, the Caliph Umar destroyed the tree by having it uprooted.

Last but not least is the democratic spirit which marks all the institutions of Islam. A king and a beggar stand shoulder to shoulder at the prayer time.

Dr. Iqbal, the philosopher poet of Islam, says:—

Even when active war is in progress, at the time of prayers, all the warriors stand in rows. King Mahmūd and his slave Ayaz are seen in the same row. There is no distinction between a master and His slave. All distinctions of rank and wealth disappear when they assemble to pray before Thee, O God!

They are expected to assemble five times a day in the mosque of their locality. Once a week, on Fridays, there is a bigger assembly of the chief sub-divisions of a town, of the whole town, if it is a small one.

Twice a year, the assembly is of the whole surrounding locality and even of the neighbouring villages. Once a year, several millions of Muslims of both sexes representing all nations assemble together in Mecca.

The social, commercial, and political advantages of these assemblies are obvious. The world has not yet known any better democratic organization of human society than that contemplated and illustrated by Islam.

MATTER AND EVIL

BY THE LATE KHWAJA KAMAL-UD-DIN

A wrong conception of good and evil also contributes to our undoing. The problem of evil has baffled all the old explanations, and evil remains an invincible entity, to the constant peril of our moral fabric. Almost all the ancient religious systems have tried to explain the genesis of evil in the same way, a most unsatisfactory way, seeing that it made of it a wrong without remedy. Ancient philosophy and religion regarded the Soul and Matter, which is commonly called Flesh in Christian theology, as two separate entities, not created by God but eternal in their origin. Though the Christian Church did not consider these to be the creation of the Lord, it believed, like other systems, in the doctrine of Duality, according to which the Soul and Matter, though separate in origin, were combined in the human frame. Matter was believed to be the personification of evil, the soul that of good, but when contaminated by reason of the said amalgamation, it became subject to various low passions and gross cravings. Thus was evil created. The separation of the soul in its original purity from the clutches of the flesh was considered as the only remedy, and it was usually called "Salvation." This problem of evil brought into existence several schools of thought,—Zoroastrianism and Christianity, both of the West and in the East Hinduism and Buddhism. But it was left for Islam to explain the existence of evil on entirely new conception. The Zoroastrian faith believed in Yezd and Aharman as the gods of good and evil. These in their ascendant turn gave birth to respective cycles of good and evil in the world. Man thus remained for ever a play thing in the hand of the deities of good and evil. To remove the heinousness of the doctrine, certain modern apologists in the ranks of the Fire-Worshippers liken this co-eval existence of good and evil to the principle of contrasts as seen in the day and night, male and female,

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positive and negative, and the like. But this would seem to be a false analogy. Antitheses in the physical world are not injurious in themselves. They are all conducive to good in their own way. But good and evil are moral entities, and always act beneficially or banefully. Evil, according to the Zoroastrian conception, has a constant existence and cannot disappear from the world. The Church theologians also took evil as an invulnerable foe to man. Man was defenceless before it, and God had to devise a new scheme for man's salvation, through the blood of Jesus. It may propitiate Divine Wrath and save the sinner from punishment if he believes in the Crucifixion, but it cannot banish evil from the human frontiers. Participation in the Eucharistic Meals can hardly work any change in human nature as far as the problem is concerned. The ancient philosophers of India approached the question from a similar point of view. They thought that human salvation lay in the destruction of all evil impulses and low passions, and that, this being done, the soul became liberated from the flesh. But inasmuch as the extinction of evil passions could not be accomplished in one human generation, man must come again and again into the world for his purification, and thus pay the penalty for sins. He has entered the world again under new circumstances, since his new birth has to be in accordance with his past actions. But while he paid the penalty for sins, he was continually committing new ones for which also he must be re-born—thus he became inextricably involved in the 'Round of birth and re-birth.' But here the philosophers begin to differ. Some believe that man can never become relieved of the curse of this vicious circle. Others hold that his final emancipation is possible. In this connection, these two schools of thought have indirectly done a lot of good to human society.

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Buddhism, for instance, evolved a beautiful code of morality, which favoured the cultivation of tender emotions, by which evil passions were to be fought and expelled. But real salvation depended upon their absolute "annihilation;" and then and only then real bliss or "truth" was attained. The philosophy of Upanishads—the other school of thought—proposed various systems of 'Sadhana' (cure), for the subjection of evil passions. The victory of man lay in his full subjugation of these passions. But it has to come to him after so many births and re-births.

I do not know what to say of the Divine Economy in amalgamating Soul and Matter, since it has caused so much trouble in the world and made of sin a permanent indefensible evil for nothing. The root of the whole mischief lay, first, in the belief in the eternity of matter and the soul, and, secondly, in their being considered as permanent sources of evil and good which came to the surface when they were combined in the human frame under the doctrine of "Duality." Had the question been only a mental conundrum, it could have been passed over as insoluble and a thing unworthy of a busy man's notice. These false notions have wrecked the superstructure of human society on every plane of activity. They have not only been, to a great extent, subversers of morality, but have also frustrated every prospect of material progress. Our civilization depends chiefly upon due provision being made for our various cravings and appetites, but these appetites themselves were considered by these philosophers to be the spawn, as it were, of evil passions and a pampering of the flesh, as a Calvinist in the Western Church might have said. Provision for these needs was, therefore, discouraged and material progress became an impossibility. This is no mere theory, as facts and figures have proved. These pestilential ideas had their strangle-hold

on the human mind everywhere before the advent of Islam, and we find, therefore, no signs, in the West, of any civilization such as that which is at work in the East. What thing other than these sickly, nay, poisonous theologies could be responsible for the utter stagnation of those days. Islam went to the root of the matter. It explained the phenomena of good and evil on satisfactory and intelligible lines. It made evil an after-acquisition, and its disappearance a possibility. It had nothing to do with the combination of the soul with matter at the beginning. They were neither eternal, nor were they the respective embodiments of good and evil. They came into existence fifth or sixth in order after "Emanation." It was light, created by the Lord, and not matter that, in the beginning, gave birth to the Heavens and the Earth, and science has recently come to the same conclusion. It says that energy becomes converted into light, which, in the course of evolution, passes gradually through various worlds—gases, *nebulae*, stars, electrons, atoms and molecules,—before it turns into matter. It is in the seventh generation that elements—the mother of matter—become created and pass through many stages of growth until matter itself is born, in the long run. Thus the theory of its eternity comes to nothing. Matter without consciousness must needs be incapable of good or evil, while the latter are produced when various elements in their advanced stage are brought together in an animal frame. Elements appear first in the mineral, vegetable and animal kingdoms. It is in the last stage that it gives rise to consciousness—an assemblage of the various passions. But even in that condition there is no evil, for evil is the product of the human mind only. The whole world of Nature is peaceful and free from discord though swarming with antitheses. But no sooner has consciousness taken its place in the human body, than good and evil are born. Even

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among the animals evil appears, but rarely. The animal has been gifted with passions, but in different measures and for different occasions when they have to be exhibited. But the brutes do not abuse their passions, for they do not possess the requisite knowledge. Again, all animals do not possess the whole range of passions. If the cat is clean by instinct, the pig is dirty by nature. Nature has given root-passions, lust and wrath, to all animals, but in different measures to suit their environments. All of them have got lust and wrath. If the former urges them to procure those things by which they must live, the latter was given as a weapon of defence to protect their lives as well as the proceeds of their labour. Anger is a life-tendency, but if the camel has been given a double portion thereof, the ox has received the meagrest. This differentiation was due to different causes. The camel and the cow are both the companions of man. One has to act as a ship in the desert, while it is for the other to supply us with rich milk. If the camel has to work in the desert where he cannot find much nourishment and is in constant danger from savage beasts, the latter has to live with man in places where they can find a sufficiency of milk-producing food in the form of grass and the like, while, therefore, the latter was given a stomach of large proportions, the former a small belly to be filled with the spare and thorny produce of the jungles. But the food by its very nature also produced thorny passions in the camel, prompting him to guard his life from beasts of prey. These two classes of animals possess the same passion—anger, but in different measures. They know, too, by instinct, the occasions for its use. The cow has few such, but the camel, which is as docile as the cow when in human society, becomes fiercer than the lion or tiger when confronted with either in the desert. But as our race had to face all the circumstances and hardships of life, all passions in

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their full extent became concentrated in the human breast. Human consciousness became, as it were, a menagerie of all wild animals, in which is needed the wise eye of a custodian to keep them separate from each other. So man was given the knowledge of measure and of the occasions on which he had to use his various passions. He needed all this knowledge. His ignorance of them gives rise to what is usually called evil. The camel and the cow are both represented in him in the form of passions, but he must possess proper knowledge of the occasion when he has to bring the two brutes into action. Therefore, it is neither matter nor passions that create virtue or evil, but our own knowledge or ignorance that is responsible for the two. What a waste of time and ability is represented by these various learned schools of philosophy in the days of yore, which laboured so abundantly, and all to put us on the wrong scent as to the exercise of these passions. We should control them by virtue of our knowledge, but not so as to cripple or kill them. They are the foundation of a sound moral building, though difficult to deal with in their initial form. Knowledge, whether attained through revelation or experience, teaches us their use. Moreover, they have given rise to various cravings, which in their turn could have brought the highest civilization into existence, had not beautiful and pernicious books, like those of the Upanishads or Buddhistic literature, been written to kill them, and thus made the world remain without material progress in the East as well as in the West for a considerable time.

THE SPIRIT OF ISLAMIC IDEALS¹

BY SIRDAR IKBAL ALI SHAH

Science and Islam.

Unlike other religions, in Islam there is no dogma. So far as the belief in the prophethood of Muhammad is concerned, it will readily be admitted that in all ages and in all countries prophets and teachers have arisen as guides and torch-bearers to mankind. Muhammad was not egregious in this respect, and if his prophethood be regarded as implying a dogmatic belief, this must in reason be posited of all other prophets, who have ever appeared. Why belief in the abilities of Muhammad as a prophet should be particularly selected as an evidence of the dogmatic character of the Islamic faith, it would indeed be hard to guess. Nor is the statement of his infallibility more extreme or dogmatic than that concerning the prophets of any other religion. It is certainly laid down that divine revelation terminated with him, because his preaching struck at the very root of ancient superstition, and especially at those gross fetishistic beliefs which personalised the forces of nature. The sacred writings, revealed through his agency, demonstrate in a practical manner the absurdity of the worship of Fire, of the Sun, Moon and Stars, of the Wind, of fetish stone and of the elements of nature: thus it is reasonable to believe that the advent of Islam encouraged scientific research.

The consequence of this was that men's minds received a fresh impetus to liberty of thought. Hitherto this had been repressed by the notion that the forces of nature were in themselves sacred, and must not be brought to the use of Man. For the first time, therefore, these processes of thought were released, which gave Man free play with natural forces and which eventuated in the institution of modern Science, with all its liberal opinions as to the utilisation of natural forces wherever they were to be encountered. It was the destruction of the fear of

¹ Extracts from a remarkably fine book of recent publication entitled: "*Muhammad: The Prophet*" profusely illustrated. Published by Wright and Brown. Red Lion Court, London, E.C. (4). Price 21 shillings net.

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these forces, of the superstition that lay behind the belief in the potency of inanimate things, that in the first place made it possible for men to explore the potentialities of nature. Before his time, the mere fact that they worshipped these forces and were thus afraid to examine or harness them for the behoof of humanity, had made a scientific attitude impossible. Within the following generation not one but many schools of scientific effort in thought, in chemistry and in early engineering, arose in various parts of the Islamic World. One has only to point to the extraordinary genius of the Arab and Moorish schools of Chemistry, upon which all modern chemical endeavour has been founded, to prove that this is so. Indeed, it is not too much to say that had it not been for the liberal and modern outlook of the Prophet, the position of Science to-day would certainly have been many generations behind. The false taboo broken, men at once addressed themselves to the study of the physical nature of those elements they had previously adored, and in so doing unloosed possibilities and marvels besides which the ancient magics, supposed to be resident in the subjects of their studies, paled into insignificance. If nothing else suffices to prove the finality of Muhammad's prophethood, the inspiration which he thus set free would demonstrate its divine quality, nor is this of which we speak in any way related to dogma, justified as it is by science.

Divine Right of Personality.

A point worthy of note regarding the Prophet is the veiled character of his personality. This extraordinary man who changed the course of human history, how much is actually known about him? He was not divine, no divine birth is claimed for him. But he certainly possessed the divine right of personality in the wordly sense of the term. The phrase "Divine Right of Kings" describes the significance of the term in this respect.

THE SPIRIT OF ISLAMIC IDEALS

Kingship has usually rested upon three bases—armed force, wealth and segregation from the public. The army always established the power of the king, money supported it and rendered him popular, but undoubtedly the most powerful instrument for creating an atmosphere of divine right is personality. Legends were woven around the name of king until to the minds of the people he appeared almost as a god. He was unapproachable, he did not mix with the people, the mass mind conjured up legends regarding him until he appeared remote and dwelling in an almost non-human sphere.

But when the Prophet began his mission he was destitute of any of those advantages. He had no armed forces behind him, the people were hostile to him, he was without means, and so far from being remote from the public they could have access to him at any time, for Muhammad had practically no private life. In this he was unlike most Oriental kings and potentates, who at that period were seldom seen in public. It was, indeed, the open book of his personality which made him so popular as a ruler and which permitted him to alter the relationships between monarch and subject. Muhammad indulged in no supernatural manifestations, he lived a plain and simply life, a poor man's life indeed, he never flinched from practical work, he fought like a common soldier in the ranks, bought and sold goods like an ordinary tradesman, mixed with people of every kind and made no difference between persons as regards conditions of birth or wealth.

At length by this means the whole of Arabia lay at his feet and gave allegiance to one God. The old idea of the peculiar sanctity of prophets and leaders was broken for ever so far as the Islamic religion was concerned, for Muhammad showed that it is the part of the true leader to identify himself with those he leads and not to

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appear as on a different plane from them. If this liberal attitude was not carried out by later Islamic rulers, it was certainly not the fault of the Prophet, nor was it due to the weakness of the lesson which he had bequeathed to them—a lesson which might well be taken to heart by all governors of men wherever their lots may be cast.

On his death-bed, and when too feeble to join his followers in the worship of Allah in the Mosque at Medina, he faced his end cheerfully. "My mission is fulfilled, praise be to Allah," he said, lowering the curtain of his room that looked towards the Mosque. Pagan Arabia had been redeemed to the eternal glory of this wondrous man, who, single-handed, approached the gigantic task of changing a world, and succeeded in changing it to his own virtuous desire.

The Prophet's practical bend of mind.

It was on a particularly hot day when the government of the Muslims gathered in the quadrangle of the Mosque of Medina, awaiting the Prophet. In the meantime the gathering of the faithful was split up into two sections one section deliberated on the pure ethical questions of the creed, and the other sitting under another tree were grappling with some practical points. "I am a practical man," said the Prophet upon entering, as he joined the latter section: "for I have been sent to show to the people how to live as God wishes them to live."

Another point about Muhammad which is apt to be forgotten is, that he has left an indelible mark upon the history for one particular reason that alone distinguishes him from others. Quite apart from the fact that he is acknowledged as a prophet, even as a personality, as a general, a statesman, a merchant, a father and a husband he has created a pattern infinitely superior to anything known in the history of Man. And that is his personal influence,

THE STATUS OF WOMEN IN ISLAM

In this particular Muhammad has no rival, for within his own lifetime people so far apart as Basra and Mecca, Medina and the cities of Yemen were behaving, acting, even thinking in the way Muhammad did. That he transformed a pagan people, and such inveterate warriors as the Quraish, into a humble, peace-loving people, so as to act according to the injunctions of the Prophet, as they were, is possible only for a man whose claim for the mastery of the world is indisputable. His birth was shrouded in no mystery, from a human father and mother he was born, he lived an ordinary life, and yet lived to deliver his people from the slough of degradation—all within ten years,—is a task which staggers imagination. If that does not mean a personality without a compeer what else is it? If that did not mean that his message had a more than ordinary potency how would one account for the progress of the law of Allah proclaimed in wondrous language as of the Qur-án, regarding which even the pagan poet-laureates declared *laisa haza bi kalam-ul-bashar*—"These are not the words of a human being?"

THE STATUS OF WOMEN IN ISLAM

BY MAULVI AFTAB-UD-DIN AHMED

(Continued from Vol. XXI, page 58.)

It is a thousand pities that when so much blood has been shed in Europe to vindicate the sanctity of man's rights to things material, the jealousy for the sanctity of Womanhood is regarded, almost humourously, as the "cave-man—spirit," and its whole culture has been allowed to be based on erotic thoughts and imaginations. As contrasted with this state of things, Islam is emphatically anti-phallic. With all corruption and degradation which has crept into it in these latter days it has through-

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honour to Woman consists in this spirit, and not in a few items of so-called liberty with regard to physical movements. Ball-room dancing, Parisian nudities, and, most dangerous of all, promiscuous intermingling of the sexes, are considered as hateful in the Islamic conception of social life, since they are regarded as man's cunning devices for exploiting the sexual weakness in woman ; and, indeed, as a most treacherous outrage on womanhood. Islam believes in a certain amount of control of Man's movements—because, it is, after all, the machinations of man which is at the bottom of all these deceptions. The Qur-án lays down :—

You who believe, do not enter homes other than your own homes, until you have asked permission, and saluted their intimates. This is better for you that you be mindful.¹

Again :—

Say to the believing men that they cast down their looks and guard their private parts ; surely Allah is aware of what they do.²

After this there is a corresponding warning to women, and then :—

Say to the believing women that they cast down their looks, and guard their private parts, and not display their ornament except what appears thereof, and let them wear head-coverings over their bosoms, and not display their beauty except to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women..... or the male servants not having any need of a woman, or the children not having any knowledge of what is hidden of women.³

It is quite patent that in all these precautions the attitude of distrust is always towards the men. These injunctions do not in the least insist on total seclusion, rather do they assume a condition of society in which women move about freely. And as a matter of fact the Muslim women *do move about freely*—of course decently dressed, and not with “ my young man ”— excepting in the cities and in highly aristocratic families. In these families

THE STATUS OF WOMEN IN ISLAM

the idea is not at all the confinement of woman. The women themselves regard it as a sign of aristocracy thus to remain hidden. Of course, in all Muslim families there is a separate quarter for women, as I have pointed out, and the reasons for its existence has also been explained. This reserved quarter, I must make it clear, contains not only the wife but also the wives of near relatives, widows of the family, in the broader sense, say, mother, aunt, etc. Eastern families live mostly in joint families—and the unmarried girls, one's own and those of the poorer relatives. With regard to its character, Von Hammer has very correctly said :—

The Harem is a Sanctuary ; it is prohibited to the stranger—not because women are considered unworthy of confidence, but on account of the SACREDNESS with which custom and manners invest them.

Speaking of the position of the wife in a harem, John Davenport says :—

So far from the harem being a prison to the woman, it is a place of liberty, where the husband himself is treated as an interloper. The moment his foot passes the threshold, everything reminds him that he is *no longer* Lord and Master ; children, servants and all *look to the principal lady* ; in short she is paramount ; when she is in good humour, everything goes on well, and when she is in a bad humour, nothing goes right.

Thus the Islamic system of the segregation of the sexes aims at a truer liberty and dignity for womanhood. Owing to her motherhood and the tremendous responsibility which it involves, she is made an object of adoration rather than a toy, which, after all is, generally speaking, her position in Europe. It is not correct to say that women are kept in subjection in Islam, but rather that, in the enjoyment of true liberty, Muslim men and women voluntarily subject themselves to certain restrictions.

In conclusion. I make bold to say that in the pursuit

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calling itself Christian, is, in practice, not far from reenacting those ghastly scenes of Pagan times to which Christianity is supposed to have put an end. Are not the histories of Athens, Pompeii and Rome repeating themselves to-day in London, Paris, New York and Berlin ? Let Christianity pause and think. The points raised by Mr. Justice McCardie show the direction whither affairs in Europe are drifting. I may tell you that nature will never forget to take its revenge, and Christian Europe is positively heading towards the doom which overtook the pagan nations of old. Islam surely cannot be a party to this kind of destructive libertinism. It has its own ideals. Let Europe remain contented with the production of a few Amy Johnsons and Greta Garbos. In its glorious days Islam also had produced noted women possessing, perhaps, finer traits of human nature and proving more useful members of society. But its chief interest has always lain elsewhere. While Europe has remained contented with the *worship* of Mary, Islam's ambition has been to *produce* lesser or greater Maries in every age, and, as a matter of fact, this is what it has been doing through the ages. To me it seems that the cause of Europe's inability to appreciate the Islamic ideal of womanhood lies in its low level of spirituality, for which, perhaps, the doctrine of Atonement by Blood is responsible.

Unless, therefore, Europeans set themselves to cultivate a real spirituality, they will never see eye to eye with us in certain matters of the very highest importance which vitally affect the progressive social life of Humanity. Let us see what movements like Theosophy and Spiritualism can do in this respect. But the goal seems to be still very far off. May God help us.

SWEDISH LAW REFUSES TO RECOGNIZE MUSLIMS

According to Swedish law, a Swede who wishes to change his belief may only convert to another Christian faith. Thus, he may become a Baptist, a Methodist, or a Catholic, but he cannot become a Muslim or a Buddhist. This is in accordance with the law and the Church. This clause of the law has become of current interest, as a Swede, who having been converted to Islam abroad, and recently returned home, requests that his faith should be recognized. The register office has, within its rights, refused to remove his name from the Swedish Church. No objection has been raised against his becoming a Muslim privately, but formally he must remain a Christian. A petition has been sent to the town authorities of Stockholm, and now there remains nothing else but to wait and see how the matter will develop.

The newspaper *Dagens Nyheter* published the following interview with Mr. Abdullah Uno Küller who gave a good deal of information about the facts :—

“I have been a Muslim for several years : ever since 1928, to speak exactly. But I was born of Swedish parents here in Sweden, and was both baptised and confirmed. I have spent a very long time abroad, chiefly in Northern Africa, in Tunis, where I have stayed on three different occasions about one year at a time. I have also been to England several times, but I have now returned to Sweden, where I am going to settle down for good. As I told you, I became converted to Islam abroad, and now I wanted to apply for my secession from the Church. But this application was refused. I was asked to give a reason, and when I told them that I was a Muslim, I was denied the right to secede from the Church. And of course, their refusal was in full accordance with the law.

“But this matter does not only concern myself. I have come home to gather other Swedish Muslims, and endeavour to get Islam recognized in this country. I

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don't want to found a new congregation, that would be saying too much, I only want to gather the members of the Islamic faith. We don't want to be formal Christians and have our religion as a private affair. What we desire is to be Muslims also outwardly. Sweden is a civilized country, isn't it? And gives absolute religious freedom? Well, then, my opinion is that this is a rather absurd clause. Everywhere else in Europe there are Islamic congregations; for instance, in Paris, where most tourists have seen the wonderful Mosque, and in England, where you have the very much frequented Mosque, in Woking. In Holland and Belgium there are congregations, and, as far as I know, also in Denmark. But here in Sweden, there are no such possibilities. I find it so curious that Sweden refuses to recognise a religion which has about 400 million adherents in the world.

“Why I have become converted to Islam? Well, the reasons are many. The principal reason is perhaps that the idea of God of the Muslims is so strikingly clear and pure, so sublime. But you must not forget another very important fact. Islam is very tolerant. It bears no animosity against other religions, and does not persecute them. It is as tolerant as the ancients used to be. Thus, the Qur-án contains laws which only in our times have begun to be adopted in other countries. We need only mention the decrees about the compulsory support of the poor. Thus, I have become a Muslim because Islam is such a vital and living religion. Of course, there are fanatics and verbalists also among the Muslims, but where don't you find such people? Besides, I can't understand the animosity of the Christians. We recognize Jesus Christ, and we regard him as a great Prophet.

“With regard to our work here in Sweden, our efforts aim chiefly at getting a good translation of the Qur-án. The available translations are absolutely wrong and mis-

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leading. The Qur-án is difficult to understand even for Muslims. But above all, we want to have our religion fully recognized."

The *Dragens Nyheter* has addressed some theologians who are acquainted with the question, and their answers have proved that the difficulties for the recognition are no inventions whatever.

"Yes, it is true," says the Reverend Lindgren, the rector of the Engelbrekt parish of Stockholm, "a person who secedes from the Church must become a member of some other Christian community, otherwise the secession will be refused."

"I am acquainted with this question," says Doctor Henning Wijkmark, "it has been discussed both in the Riksdag and the Church Congresses, but the law is still valid. As is well-known, such questions are only slowly dealt with; in this case the persons in question will probably have to regard their religion as a private affair and formally belong to the Christian Church unless they may get a license. My private opinion is that the clause is not a good one. But I suppose it will be removed later on."

"WHAT IS ISLAM?" IN SWEDISH

[Most probably our readers will not be able to read the reproduction of the Swedish version of our pamphlet: "What is Islam?" We print it so that our friends may have an idea what solid work is being done by Muslims in the West. The Swedish version is from the pen of Mr. Abdullah Uno Küller whose photo appeared as a *frontispiece* to the *Islamic Review* for October 1932.—Ed. *I. R.*]

VAD ÄR ISLAM?

(Här nedan lämnas en kort sammanfattning av Islam och dess lära. Närmare upplysningar lämnas av THE IMAM THE MOSQUE, Woking, England, eller genom Postbox 462, Stockholm 1.)

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Islam, fridens religion.—Ordet Islam betyder, ordagrant översatt: 1) frid, 2) sättet att vinna frid, 3) undergivenhet, eftersom undergivenhet inför en annans vilja är den säkraste vägen att vinna frid I sin religiösa betydelse innebär ordet fullständig undergivenhet inför Guds vilja.

Religionens ändamål.—Islam har givit sina trosbekännare den fullkomliga skriften, genom vilken dessa kunna utfinna det som är ädelt och gott hos människor och sälunda vidmakthålla friden mellan människorna.

Islams profeter.—Muhammed, populärt känd som Islams profet, var emellertid trons sista profet. Muhammedanerna (Muslims), d. v. s. Islams anhängare, godtaga alla sådana profeter i världen, däribland Abraham, Moses och Jesus, vilka uppenbarat Guds vilja för att vägleda mänskligheten.

Koranen (Qur-án).—Muhammedanernas heliga skrift är Koranen. Muhammedanerna tro på det gudomliga ursprunget i alla andra heliga skrifter, men i den mån som sådana tidigare uppenbarelser blivit förvanskade genom textförfälskning blev koranen, Guds sista bok, en sammanfattning av äldre evangelier.

Islams trosartiklar.—Dessa äro till antalet sju: Tron på 1) Allah, 2) änglarna, 3) Guds skrifter, 4) Guds budskap, 5) livet efter detta, 6) yttersta domen, 7) uppståndelsen efter döden.

Livet efter döden är enligt Islams lära icke ett nytt liv, utan blott en fortsättning av den jordiska tillvaron, varvid dennas fördolda verklighet uppenbaras. Det är ett liv av obegränsat framätskridande. De, som i detta liv göra sig förtjänta av detta framätskridande, komma till Paradiset, vilket är ett annat namn för sagda liv av framätskridande efter döden, medan de, som förkväva sina utvecklingsmöjligheter genom synd i denna jordiska tillvaro, komma

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till helvetet. Här skola de renas från all synd för att därefter kunna bli mogna för saligheten. Livet efter döden är en avspeglning av detta livs andliga tillstånd.

Den sjätte trosartikeln har stundom förväxlats med vad som populärt kallas Fatalism. En Muhammedan tror varken på fatalism eller predestination. Han tror på en på förhand gjord värdesättning av hans gärningar. Allt som skapats av Gud är gott för ett givet ändamål och under givna omständigheter. Allt missbruk härav är av ondo och medför lidande.

Islams dogmer.—Dessa äro till antalet fem: 1) Tron på Gud som en enhet och på Muhammeds gudomliga kallelse som Guds budbärare, 2) bönen, 3) fastan, 4), allmosor, (5) pilgrimsfärden till det heliga templet i Mecka.

Guds egenskaper.—Muhammedanerna bekänna sig till en enda Gud, den Allsmäktige, den Allvetande, den Allvise, värdsalltets övervakare, Vännen, Ledsagaren, Hjälparen. Ingen är hans like. Ingen är honom jämbördig. Ej är Han född, ej har Han fött någon son eller dotter. Gud är en. Han är himmelens och jordens ljus, den Barmhärtige, Förbarmaren, den Härlige, den Store, den Evige, den Oändlige, den Förste och den Siste.

Tro och gärning.—Tro utan gärning är en död bokstav. Tron är i sig själv otillräcklig, savida den icke omsättes i handling. En Muhammedan tror på den personliga ansvarigheten för sina handlingar här på jorden och i livet efter detta. Varje människa måste bära sin egen börda, och ingen kan gottgöra sin medmänniskas synder.

Islam etik.—Du skall genomsyras av Guds godhet, säger den ädle Profeten. Gud är människans prototyp och hans godhet bildar grundvalen för muhammedanismens etik. Rättfärdigheten enligt Islam är att leva ett liv i fullständig harmoni med Gud. Att leva annorlunda är synd.

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Människans anlag enligt Islam.—Muhammedanen tror på syndfriheten i människonaturen, vilken natur är Guds verk och vilken är mäktig att utveckla sig obegränsat, varigenom människan blir förmer än änglarna och ledes till Gudsriket.

Kvinnans ställning enligt Islam.—Man och kvinna ha samma ursprung, ha samma själ och besitta samma förmögenheter för att uppnå intellektuell, andlig och moralisk fullkomning. Islam ställer samma krav på man och kvinna och de ha samma skyldigheter gentemot varandra.

Människornas likställighet och Islams brödraskap.—Islam är läran om Guds enhet och människans likställighet. Börd, rikedom och släktutmärkelser äro timliga ting, dygd och förmåga att tjäna mänskligheten äro de sanna dygderna. Islam drager ingen gräns, mellan olika hudfärg, raser och trosbekännelser. Hela mänskligheten tillhör en enda familj, och Islam har lyckats sammansvetsa de svarta och vita till en broderlig enhet.

Det personliga omdömet.—Islam främjar uppövändet av det personliga omdömet och respekterar oliktankande, vilket profeten Muhammeds lära är en välsignelse från Gud.

Kunskap.—Inhämtandet av kunskaper är enligt Islam en plikt, och det är förvärvandet av kunskaper, som ställer människan före änglarna.

Arbetets helgd.—Varje arbete, som befordrar ett hederligt liv, ätnjuter aktning. Sysslolösheten betraktas som synd.

Välgörenhet.—Alla de egenskaper som människan besitter ha anförtratts henne av Gud till välsignelse för hennes medmänniskor. Det är människans plikt att leva för andra, och den givmildhet hon visar mot andra utövas utan hänsyn till person. Enligt Islam medför ett givmilt sinne lag att hon kommer närmare Gud. Välgörenhet och almosor äro obligatoriska, och varje människa, vars ägodelar överstiga en viss storlek, måste erlägga en skatt,

CORRESPONDENCE

SARAJEVO, JUGO-SLAVIA.

THE EDITOR,

THE ISLAMIC REVIEW,

WOKING.

DEAR BROTHER,

Since last month we have begun to issue a new weekly under the title of *Islamski Svijet*—(Islamic World). Our organ shall deal with the main Islamic problems of our country as well as all events which may concern the Islamic World. In order to have the material for this purpose and to enable us to inform our people about the cultural and social life of our brethren in your country, we have the honour to appeal to your kindness to let us have your esteemed *Review* in exchange for our journal, if it does serve you in any way, for it is in the Serbo-Croatian language.

Moreover, we have taken the initiative to found a society for the purpose of editing the books dealing with Islam which should make a collection under the title of "Islamic Scientific Library." We are already sure of a reasonable amount of success, and hence we shall begin this work from the beginning of next year. Knowing that you dispose of such books, we request you to send us some for translation. If this is not possible, please send us a prospectus of each one of them.

One of our contributors understands the English language, and if you want some information about the state of living of Muslims here we shall be glad to meet your desires.

Your brother in Islam,

VELIKI CURCILIK.

(*Islamski Svijet*).

THE ACTING IMAM,

THE MOSQUE, WOKING.

DEAR BROTHER IN ISLAM,

Assalamo Alaikum wa Rahmat-allah wa Barakatahu.

Referring to your No. W. 26 of July last, I apologize for not replying to it before this. As I am constantly on the move these days, my mails always reach me late. Please find herewith a postal order for ten shillings. I would like one copy of the *Review* sent to some English man or woman who, you think, might be interested in Islam, and to remove thereby a part of the barrier of lies that has been built around our Holy Faith

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by people of other religions, especially the Christian missionaries. "They wish to put out the Light of God with their mouths, but God will perfect His Light." I have been living in the Faith of Islam now 40 years, having been converted and made my first Hajj in the year 1311 A.H., and have constantly been working amongst my European friends to clear the Faith of Islam from the lies that have been built up like a wall around it by its enemies. I am certain that from the first days of Islam the preachers of other faiths were afraid that if the truth about our Holy Religion were known, there would be very few that would adhere any longer to those other religions which Islam came to supplant.

Yours fraternally,

(AL HAJ) ABDULLAH FADHIL WILLIAMSON.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR,

My trend of religious thought was fast slipping into agnosticism and atheism when, by chance, I came upon a copy of the *Islamic Review* in the Public Library at Hartford, Connecticut, U.S.A. Its very name arrested my attention. I read and re-read the *Review*, and in doing so I found great consolation and tranquillity of mind. Before this I had detested Islam, and did not even regard it worthy as a religion to be considered at all. The constant reading of the *Review* has, however, brought both truth and light to me. It has opened my eyes, and shattered my old beliefs. The *Review* is a real light to the benighted portion of the world. It has given me a new conception of religion, inspiring that which had become insipid and stale with a fresh and vital interest.

The able article by Mr. Kidwai on the Divine Attributes has presented Islam to me in a most practical form. The perusal of such thoughtful articles indicates that the religion we have followed hitherto is folklore with no bearing whatsoever on practical existence, while the religion presented by the *Islamic Review* is the best and, indeed, the only practicable code of life. From the little I have already gleaned from the pages of your valuable journal, the religion of Islam seems to me to be at once sound, liveable, reasonable and beautiful. It is a true guide for every path in human life and worthy to be accepted by all.

Yours,

J. P. TYLER.

CORRESPONDENCE

PEMBROKE DOCK,

S. WALES.

MY DEAR BROTHER,

Assalamo Alaikum.

You ask if I would like a Muslim name. Certainly, why not? I think "Muhammad" would be very suitable, as it will always tend to keep me in remembrance of him who brought the Good Tidings (praise be his name.)

It was a great privilege of mine to see a procession of the "Holy Carpet" in Cairo. It was very impressive and inspiring to see the devotion of the people. It is not to be wondered at, that we should be prepared to follow Allah who levels the barrier of social superiority and binds us in unity of spirit and brotherhood. Oh, that I could have surrendered myself before. However, one must learn to live through tribulation. One is worthless if in his love for Allah he cannot suffer to prove himself worthy of His acceptance.

Now, my reasons for embracing Islam are as follows:—

- (a) Sub-consciously I have always been a Muslim, but for years have struggled against the fear of social ostracism, which, thanks be to Him, is no longer a hindrance,
- (b) Islam is unity, and has successfully broken down the barrier of racial differences and has consolidated humanity as no other Faith has ever done.
- (c) Its prayers are unvarying, yet devotedly beautiful and substantial,—“and, like the flowers of the narcissus, feed the soul.”
- (d) It demands pilgrimage, to test the earnestness of man, and gives him the experience of satisfaction, for in giving so little he receives so very much.

Could you tell me where I might get the knowledge of what is required to perform the pilgrimage, for I have not much here that binds me? Also can you give me a list of the Feasts of Islam that I may observe them duly?

Trusting I will hear from you soon, and thanking you a thousand times for your aid. I wish you every success in your work for the extension of Islam.

May Allah bless you amply.

Yours fraternally,

In Allah's service,

ERNEST T. W. BLACKMORE.

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PORTSMOUTH.

DEAR BROTHER IN ISLAM,

Yes, the name which you have chosen for me will do very nicely, and I will adopt it forthwith. A lady called upon me two days ago to ask if I would care to attend her Church—Wesleyan. I informed her that I was a Muslim. Her reply rather shocked me. She said : “ I myself do not believe in the Christian religion, and in reality I hate it, but I am employed by a minister to deliver tracts and to try to increase the membership of the Church, so I cannot afford to quarrel with my bread and butter.” Do you think it is “ playing the game ” and acting honourably to accept payment for assisting a particular religion and then saying bad things concerning it to others ? I am afraid that I was not very polite to that lady after she told me that, for I think that if one does not believe in one’s religion one should change it for a religion of which one has no doubt whatever.

Yours fraternally,

E. J. SADIK BROMLEY.

PRECIOUS GEMS

All Muslims are like one wall, some parts strengthening others ; in such a way must they support each other.

* * * *

The best of you is he who behaveth best to his household.

* * * *

Women are the twin halves of men.

* * * *

A true Muslim is thankful to Allah in prosperity and resigned to His will in adversity.

* * * *

He is not a perfect Muslim who eateth his fill and leaveth his neighbours hungry.

* * * *

Islam doth not allow asceticism.

MUHAMMAD.

WHAT IS ISLAM?

WHAT IS ISLAM ?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its rigorous sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

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ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

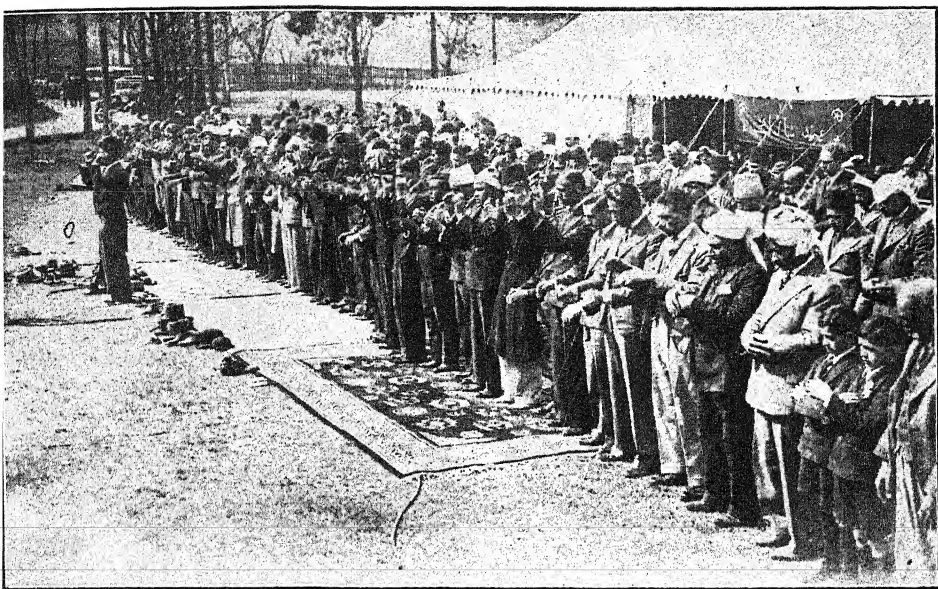
EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

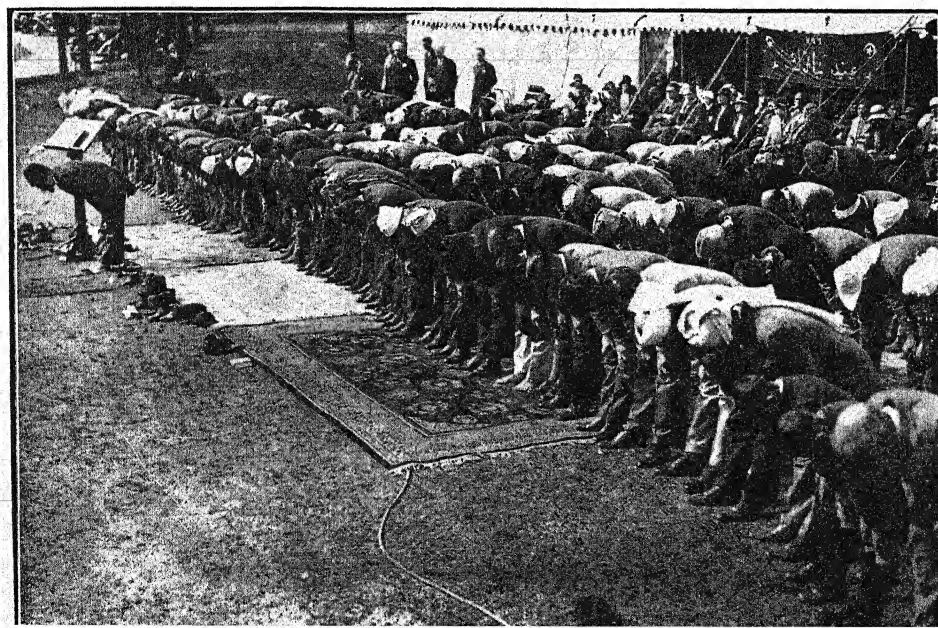
KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

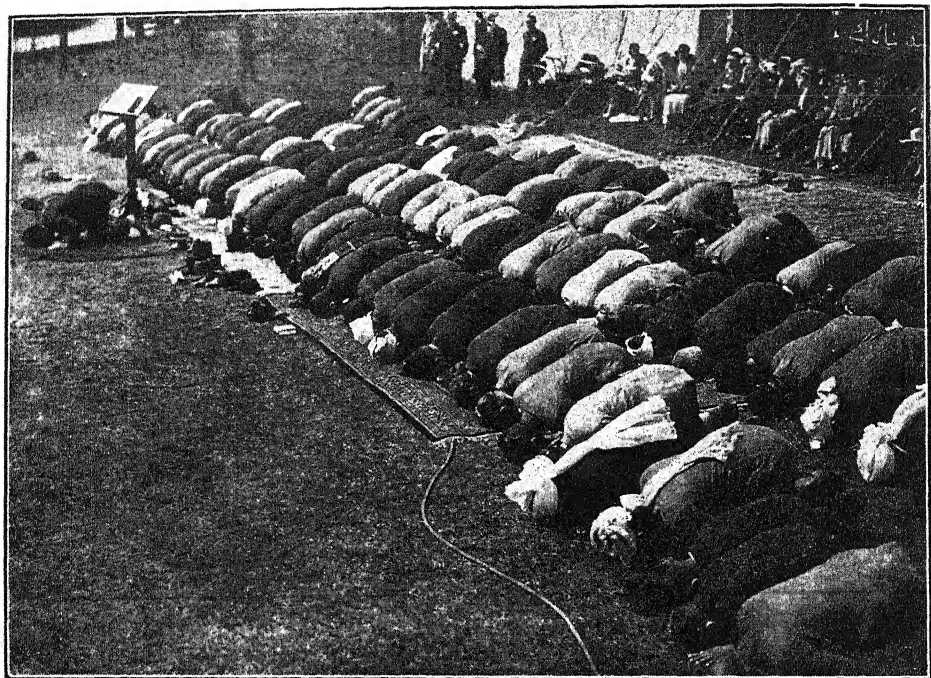
SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.



(Eid-ul-Azha Prayers at the Mosque, Woking 1933).
Qiyam (Standing)





Sajda (Prostration)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شَحْدَةُ وَصَلَى عَلَى رَسُولِهِ الْكَرِيمِ



THE ISLAMIC REVIEW

RABI 'U 'L-AWWAL, 1352 A.H.

Vol. XXI.

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No. 7.

EID-UL-AZHA (1351 A.H.)

The festival of Eid-ul-Azha was celebrated at the Shah Jehan Mosque, Woking, on Tuesday, April 6th, 1933. Prayers were said at 11-30 a.m. after which the Imam, Maulvi Abdul Majid, delivered the Eid Sermon. He referred to the sacrifice of the Patriarch as a lesson which may serve as a common ground on which men of good will of all religions can meet, particularly the three great religions—Islam, Judaism and Christianity. He explained that Islam is a religion of complete submission to the Divine Will, and its tenets are universal in their nature. By way of illustration he explained the various postures adopted by Muslims in their prayers. "Our feelings," he said, "need expression," whether in word or gesture. In most cases they go together—the movements of the lips are accompanied by the movements of the eyes, the hands, etc. Islamic mode of devotion is universal because it combines in it the Hindu, Chinese, Jewish and

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Christian forms of worship. Islam could not prescribe a form of prayer unknown to one set of people while familiar to another. A Muslim is a citizen of the whole world, forms of prayer act as an index to the religion of the worshipper; his gestures and genuflections disclose his faith. This is so because the mind and body have to be brought in unison with each other when at the devotions. Some concentrate better while standing, others when kneeling or when prostrate. Different temperaments favour different positions of the body. If this is the condition of the human mind, how can a Muslim stick to one form? Our prayer should comprehend all the postures that are favourable for concentration of mind in different classes of people, and Islam has done this very thing by prescribing the various postures.

After the sermon the friends wished each other a "Happy Eid." The gathering was large, and Muslims of all nationalities comprised the congregation and the assembly round the festive board. They all represented a living proof of the Islamic Brotherhood which alone has succeeded in demolishing the unconscionable barriers of race, caste, colour and creed.

THE HOLY QUR-ÁN

AND ITS INTRODUCTION

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXI, page 44.)

CHAPTER II. SECTION I.

The two concluding verses of the first section speak of the second class called in the Qur-án "anger-ridden" people, or those who have incurred the wrath of God. While the first class will succeed in life, the second will never strike the right road to happiness, for which reason the two classes have been mentioned together in this section. The wrath of God does not take the form of anything resembling vengeance. God's guidance like the rain comes to everyone, everywhere. But if a person does not make any effort to benefit by it, God will not send any rain for him. Similarly, He withholds His further guidance from those who do not take the trouble to profit by it at first, and this has been termed in the Qur-án His anger. Moreover, such people usually evince this condition of mind from pride and conceit which, in reality, represent the worst forms of anger, wherefore they have been called "anger-ridden" people. It is their own anger that invites the Divine wrath. The same is true of Divine punishment. The bitter results of our misdoings are in themselves painful besides being disastrous to our welfare, but they are also the only punishment administered by the Lord. It should be remembered that hell is only a reformatory and not a place for an extra dose of corporal punishment for the sinner. In these verses the "anger-ridden" people have been defined in a most comprehensive way. "Those who, it being alike whether you warn them or do not warn them, will not believe," are the Qur-ánic words in which such people have been spoken of. Words of advice, with them,

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fall on deaf ears. They would not heed any warning, they are blind to all that is good. This kind of mentality must entail evil consequences under the Divine laws of causation which never fail. The Book could not have used more emphatic language to show the certainty of this than by saying that the consequences of all evil actions are from God. But it is only a corollary of the said law and the outcome of our own deeds, otherwise there is no Predestination. If our hearts become sealed against all good things, as the Qur-án says, it is not because we were born with such disposition. Callousness springs from our own obstinacy, we become careless of warning, and commit sin after sin. A sort of stubbornness is produced in our mind under the law of causation. The Book speaks of it in many places, but the action of the Lord in sealing man's heart against good invariably follows a long series of evil committed by him. This, in fact, is a punishment from the Lord, but in consequence of human action, the Book in ch. 4, v. 155, for instance, says that "Allah set a seal upon them owing to their unbelief." These words conclude the verse they are in, but they follow verses 153—155 which make mention of certain Jewish iniquities.

SECTION II.

Section II gives us a vivid description of the third class, called the "misled." Their state does not arise from wilfulness as in the case of "anger-ridden" people. They have been misled by passion and its abuse. Hypocrisy, though hardly a passion, is at the root of much of such abuses. It is their chief characteristic, though conceit also plays its part. They do not believe in good because of their vanity and pride, but, to win favour with others, they say that they agree with such opinions as the others might express. They try to deceive others but they themselves labour under self-deception.

INTRODUCTION TO HOLY QUR-ÁN

Hypocrisy, it should be remembered, like other human infirmities, is ever on the increase, and in the end hypocrites lose all tincture of sincerity, and begin earnestly to hate those who differ from them. If they are told that their duplicity amounts to making mischief, they reply that they have no wish to interfere with others, their only desire being to keep the peace. They do not identify themselves with the followers of the new movement, thinking the latter class to be devoid of wisdom and good sense, while they themselves are lacking in those very qualities. Ultimately, they become undeceived when the new movement succeeds. There is, however, another branch of "the misled" people. They are too timid to act on their own initiative. They say that they believe in the new movement, but if they meet disbelievers they explain that they were only joking, and making a mock of the other people. In the end they are confounded by the success of the movement. They scoff at others, but they are thus scoffed at by God. They, as it were, enter into a losing bargain, exchanging good for evil. They are like those for whose enlightenment a reformer 'kindles fire' and brings light to them, but they keep carefully away from the fire, and edge back into the darkness. They have also been compared in the Qur-án (verses 18 to 20), with those who are overtaken by heavy rain, lightning and thunder. The rain is accompanied by darkness, and whenever there is a flash of lightning, they begin to walk, but when they hear thunder, they put their fingers into their ears. They do not seem to know that the flash has its work to do, and that the thunder always comes after the lightning has finished its destructive task. This is what the Book says here. The word rain here is the new movement, the flash of lightning is the hopeful sign of its success, but as it is accompanied by hardship and trial, the hypocrites who join the movement

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in the hope of gain, give it up when adverse conditions arise. By so doing they lose their pertinacity and independence of character and increase in hypocrisy, so they are already much the worse, though they have joined the other side.

A book that comes for human guidance should treat of such mentalities at the very outset, for our enlightenment. We have to study ourselves and see which sort of physiology we possess. These features do not appertain only to religious matters. They are universal in their application. Those who belong to the first class are sure to succeed in every activity which they may select, the second will, in the end, meet with failure. There is a possibility of reclamation in the third class, who for this reason have been termed "the misled," but if they will not mend their ways, they will share the fate of the second category, and will, in the end, become deaf, dumb and blind to all good things.

SECTION III.

After putting us on our guard against these mentalities the Book speaks of those wonderful resources that the universe possesses for our benefit. They have all been created for our good, but we cannot utilize them without guidance. We needed some direction, which could not come from any other person but the One Who is the Creator of the Universe. Hence the necessity for revelation. Every book may claim to have come from the Lord, but it must possess certain distinctive features—verse 23 speaks of this. That which has been made by God cannot be manufactured by man. It is unique and matchless. The Holy Book, if of Divine origin, must possess the same uniqueness. The world, therefore, has been challenged to produce a composition like it ; but the world cannot do so. A similar challenge has been given in chapters Jonah, verse 38, and Hud, verse 13.

INTRODUCTION TO HOLY QUR-ÁN

It is said that those who would follow its injunctions will have a life of everlasting bliss called *Jannat*=Paradise, in the terminology of the Qur-án. *Jannat* is not necessarily a future experience. The Book speaks of two heavens (*vide* chapter entitled "The Beneficent"), one belonging to this life and the other to the future. There is no local habitation for the coming heaven. It comprehends heaven and earth. All our good actions in this life will assume the same form in the life to come. We may not be able to appreciate them here, but they will be the fruits of our own actions (see chapter "Our Revolutionary Journey" in the Introduction). They are another form of the same happiness which we experience in this life when we do some kind action. Verse 25 refers to this, saying that the inhabitants of heaven will at once recognize these heavenly pleasures, and will say that they are the same that they enjoyed in their mortal life.

The Book here has likened heaven to a beautiful garden with perennial streams and shady trees. The comparison is very apt, but the Holy Book has many like similitudes such as those of the fly (chap. 22 : v. 73), or the spider (chap. 29 : v. 41), and these, being misunderstood, may give rise to doubts in some minds. So the Book says that these similitudes to believers, who know about them, are of infinite help, but to disbelievers make confusion more confounded. The Book, however, gives us here another illustration of how people become misguided. Verse 26 of the chapter says that God "does not cause to err by it (any) except the transgressors," and verse 27 defines these people. This shows that misguidance is the outcome of transgression, not under any pre-ordained Divine decree. But under His laws of Causation, it has been ascribed to the working of the Lord, as it seems. Verse 27 gives us a very fine definition of the "Transgressors." They are

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the people who go against Divine Laws. They make mischief and "cut asunder what they have been ordered to join," but they themselves are the ultimate losers. The concluding two verses (28, 29) of the section give, in a way, the gist of it. Verse 28 refers to our helpless condition saying that our coming into the world and our leaving it are in the hands of God. Every now and then we are in a maze, and do not know what to do. But the Lord has created such a wonderful thing as the universe solely for our good ; we naturally need guidance, to use it aright, and hence the necessity for Revelation.

SECTION IV.

This section, in the form of an allegory, gives us a little insight into the history of our race. Adam stands here for man. To begin with, the passage defines our position in verse 30. The former revelations spoke of man as being made after the image of God. This is vague, and has received diverse interpretations, but in the Qur-án we are told that we have come here as Lords of Creation to rule the earth, in the capacity of vicegerents of God. We have not only been given essential capacities, but also the aptitude to learn all that is necessary for knowing and utilizing the various resources of Nature, and those sentient beings, called angels, who bring the powers of Nature into operation, have also been made subject to us.

It is apparent that everything happening in the universe comes from God, but His will manifests itself through other agencies in the various manifestations of Nature. These, in themselves, possess no intelligence, but their work is marvellously regular and of mathematical exactitude in every way ; so much so that we are almost compelled to believe that they do possess a mind. The angels act as the mind in these unintelligent things, enabling them to display their properties when required.

INTRODUCTION TO HOLY QUR-ÁN

The Section, in the beginning, refers to a certain controversy between the Lord and the angels as to the propriety of His creating a creature like man on the earth, who would make mischief in it. A dispute like this could possibly occur between God and His Angels, seeing that they are of a ministerial nature, as the Qur-án says. They have no occasion to exercise their discretion in the matter. They have only to obey orders, so they could not well find fault with the work of the Lord. When we consider human nature and study the universe around us, it appears to be without flaw or imperfection. Beauty and utility are its main features, but it is man who sets himself to abuse these gifts of God and create mischief. We naturally wonder why the Lord of Perfection and Beauty created such a pestilent creature like man to encumber the earth. If He wanted to give expression to His own nature, which is above all evil and flaw, the work of the angels was sufficient for it. This objection often arises in the human mind, and it has been put allegorically into the mouth of an angel because, at the time spoken of in this Section, there were no other creatures existing, but angels. The Arabic words in the text are "*Nusabbihu bi-Hamdika wa nugaddisu laka*. "We (angels) celebrate Thy praise and extol Thy Holiness." This means that the work of the angels was sufficient. The words *Nusabbihu bi-Hamdika* are, however, very expressive. *Tasbih*, the infinitive of *Sabah*, the root of *Nusabbih* means our declaration of the Lord's freedom from all imperfections and evils. The other word *Hamd* means our declaration that God possesses all that is good. The phrase, therefore, means that God is not only above all error and evil, but that He possesses all good qualities. Everything in nature, in its existing form, bears strong testimony to this, but Nature contains a world of potentialities which on their actualization will bear witness to the further glorification and purity

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of the Lord. But it is man's work to bring those capacities of nature to fruition. The angels could not understand the need for the creation of man, they asked God concerning it, and He told them, "Surely I know what you do not know." By way of illustration, let me take electricity. It must be the work of angels to make it in the form in which it exists. It is free from any error in its make, but it is man, and not the angels, who has put electricity to such wonderful uses. So the Lord replies, that He knows the work which man has to do in order to establish Divine glory and His freedom from all imperfections. Man, of course, will make mistakes. He has risen from the animal and still inherits animal passions. But he has discretion, he may or may not make a wrong use of these passions, since evil, after all, is only a misapplication of a thing in itself good (see Introduction). Hence the above objection. But the very knowledge, which man has natural aptitude to acquire, will also enable him to curb his animal inclinations, if he will. The superiority of man over the angels lies in his possession of knowledge of such properties of things as are not known to the angels. Unless, therefore, man possesses that knowledge and puts it to its proper use, he is not true to himself. His very creation has been justified in the allegorical controversy, solely because of the said knowledge.

The words *Tasbih* and *Hamd* popularly mean the recitation of sacred words concerning the Glory of God and His freedom from all error. For this purpose, some people make use of the rosary. They count its beads, reciting prayers the while. This is all to the good, as long as it reminds us of our duties, otherwise it is only a form of lip-service which carries no weight. Real *Tasbih* and *Hamd* consist in our efforts to develop and exploit the forces of Nature physically, morally and spiritually.

The Qur-ánic word *Asma'*—'names' used in verses 31, 33. stand for the properties of things. We name a thing

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because of its inherent quality. Its name, thus given, is an index of the qualities it possesses. These verses, consequently, show what a splendid work we have to accomplish in this world. We must acquire knowledge of everything, including our own moral and spiritual natures. We should then be the vicegerents of God on this earth, and His angels will make obeisance to us. Verse 34 speaks of this same obeisance. Next we read of another being called *Iblis*—Satan. He by nature belongs to such an order of Creation as, under the law of contrast, will go against everything else. If angels declare their willingness to obey man, Satan must needs refuse to do so.

(To be continued)

THE GIFTS OF ISLAM

BY THE LATE S. KHUDA BAKHSH

[In our issue for July 1931, in reviewing "*Indian Islam*," the author of which book, a Christian missionary, had expressed his jubilation over the fact that men like S. Khuda Bakhsh were holding some indifferent views on matters Islamic, we happened to predict that such an attitude of Khuda Bakhsh's mind owed its origin to circumstances which were far from permanent, and that though a radical he could never be really hostile to Islam as such. We hardly knew at that time that the great scholar was so near his life's end, and that as we were penning these remarks about him he was already reconciling himself, once and for all, with Islam, the religion of the free intellect of man, which his proud forefathers had handed down to him.]

The two articles which he thus wrote on the eve of his earthly life are more than enough to silence the gloating of those mean enemies of Islam, whose charity and moral sense have got only one expression, *viz.*, joy at the slips and aberrations of others. We published his first article *Muhammad: a Blessing to Mankind* in our January-February issue of this year. We have pleasure in publishing this his second article, mainly in the hope that it will serve as a valuable guide to that section of our English-speaking co-religionists who are a bit stupefied by the writings of the so-called scholars of Europe.—Ed. *I. R.*]

Islam, as we all know, is a revised edition of Judaism and Christianity—with this all-important difference that it inculcates neither the exclusiveness of Judaism nor sets up, like Christianity, an ideal impossible of attainment in this imperfect world. One of the most liberal of our Caliphs—the Caliph Mamun—has said that Islam harmonises the practical with the ideal, and satisfies equally the material and the spiritual claims of man. The rolling

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centuries have not reversed this verdict. It is a piece of criticism pregnant with profound thought. Herein lies the strength of Islam—herein the secret of her success—herein the reason of her missionary triumphs—herein the possibility of her future greatness. Islam, moreover, has set up no barrier between man and man. Nor has it split the world into clean and unclean, nor yet has it formed her votaries into a close guild—inaccessible, inhospitable, disdainful of others of lesser light and wisdom.

The Holy Prophet brought forth a new faith not to divide but to unite humanity. In the name of Allah he summoned mankind to share in the spiritual regeneration effected through him. It was a peaceful message. "Let there be no compulsion in religion," said the Holy Qur-án, and said it in no uncertain voice. The Holy Prophet Muhammad thus brought peace and not sword on earth. The first gift, then, of Islam was the gift of Universal Peace established and maintained by the Faith of Islam. This Universal Peace could not exist without its concomitant toleration and good-will. The spirit of Peace, Toleration, Good-will, then, is the dominant note of Islam, its primary and fundamental gift. If we look deeper into the matter we shall find that, consonant with this spirit of Peace, Toleration, Good-will, is the glorious teaching of Islam that true worship lies not in the counting of beads or in turning to the *Qibla* or reciting by rote verses from the Holy Qur-án, but in right thinking and right living. This teaching of Islam is of incalculable importance. It emphasizes beyond all doubt and questioning that the spirit is of greater moment than mechanical practice—good living of more vital concern than lip profession. Herein, to my mind, lies the germ of expansion. Rigidity is death, and Islam never is rigid but always in a state of flux—capable of adapting itself to all climes and civilizations.

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Islam, to be sure, is an ethical code based on enduring verities. Nothing can impair or destroy its basis.

But coupled with these characteristics there is yet another which completely revolutionized the relation between God and man. I mean, the sense of responsibility which Islam introduced and enforced among its disciples. That man is a responsible being accountable to his Maker is a doctrine which has received fresh and undying lustre from the teachings of the Holy Prophet. And with the ascendancy of this teaching, the relation of man and man was altered from the very root. Man was no longer an isolated, detached being, free to act as he pleased, but became a responsible being accountable to the Most High for his stewardship on earth. This doctrine coloured not only the religion but the entire civic activities of the Muslim. To it—one instance will suffice—we must ascribe those Laws of War which Islam generously framed and Muslims loyally obeyed—laws marked with sanity, mercy, humanity, such as the world has not known before or after. And this stands to the eternal credit of Islam. More so still when we remember the horrors of the last European war!

Nor must we omit the spirit of learning which the Holy Prophet inculcated and nursed. Muslim tradition records many a saying of the Holy Prophet sanctifying search of knowledge.

Prof. Becker tells us that Asia has never known a free man in a free city. It may perhaps be rash to differ from so eminent an authority as Prof. Becker, but I am not prepared to accept this statement without reservation. Whatever may be the case elsewhere, Islam did make a "free man in a free city" an actual living reality. It may not have lasted long, but that it was an accomplished fact, for a brief season, can scarcely be denied. That democracy which vested full powers in the populace—

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which made the "power that be responsible" to the governed—which sanctioned the right of resistance, nay, even rebellion to an unjust, an unrighteous head of the government—which proclaimed and maintained the equality of man before Law—was the democracy of Islam.

What rights and privileges and freedom does the modern democracy yield or enthrone?

Not only did Islam call to the sunk, self-weary man to be born again, but it placed before him ideals—feasible, practicable—ideals, not beyond his strength. Islam broke the narrow, parochial spirit of the Age. Islam set up a liberal, not a rigid, inflexible, unchanging code of religion. Islam introduced a sense of responsibility—moulding, leavening the civic and religious duties of man. Islam enthroned toleration, and fixed the programme of democracy.

Are these not incalculable gifts to the world? If we, as Muslims, let these gifts lapse, the fault, assuredly, is ours and not of the great religion we profess.

The religion which has extorted the admiration of Goethe and the applause of Gibbon—the religion which is steadily making headway in Asia despite difficulties countless—the religion which is making sure advance in Europe to-day—is certainly not a religion inconsistent with modern culture or at variance with the spirit of the Age.

Once we grasp the spirit of Islam—its simple truths, its austere majesty, its undefiled loveliness, its liberal outlook, its generous politics—we need have no fears to fear and no favours to ask.

Gifts, such as these, cannot be scorned or scoffed at. What we need most now is the realization of their importance and bearing upon life. They are gifts to man—man as a social unit; man as the citizen of a State; man as

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God's fairest and finest creation. Universality is the key-note of Islam; its enduring strength, flexibility; adaptability its striking characteristic. Witness the foreign influences which have moulded its civilization.

But religion, like all human institutions, consists of the fleeting and the eternal. To distinguish between the two is wisdom's highest exercise and advancing culture's surest test. And how? Wisdom discriminates between the passing and permanent needs of man, and advancing culture between laws municipal and Divine. And in defining the respective boundaries of the two, advancing culture has veritably helped on each, in its own sphere, to achieve its highest triumph. Europe grasped and acted upon this truth centuries ago—the East is only now slowly awakening to it.

And further—the advance of culture emphasizes the points of agreement rather than those of disagreement between the great religions of the world. It seeks to unite and not to divide mankind into water-tight compartments. It brings into greater and greater prominence the sameness of their mission, the singleness of their aim.

Are not, indeed, the sign-posts the very same, which all religions have set up for the guidance of man?

Were we to realize this all-important truth—with a new vision and a new spirit,—would we, assuredly, look down upon humanity?

It will not be, then, with the narrow vision or the clouded spirit of a partisan, a sectarian, a bigoted votary of a faith, but with an emancipated, liberalised view, freed from the shackles of ignorance, that we shall survey the world and compassionate with the suffering son of man.

When we meet on a common platform to discuss differing religions—differing not in essence but in mere outward form—we meet to emphasize the importance of the

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essence and the insignificance of the form. Upon the dissemination of this truth depends the softening of religious asperities, nay, the disappearance of the suspicions, the bitterness, the conflict, the bloodshed which stain religious history, past and present.

When Sydney Smith said : ' Fool, look into thy own heart and see ' he uttered a deep truth. Will the heart always support what the lip professes ? Will it really and truly claim for itself the religion of Light and Love ; humility and forgiveness ? Let those who talk glibly of religion—let them answer this question.

To most of us a deeper search will be a revelation. And unless we make that search, in all reverence and in all humility, we will not realize that truth is naught but one and the same, and Light comes from naught but One and the only One illuminating sun of Divine Wisdom.

This is the teaching of Islam. This is the supremest of all gifts of Islam to man. And indeed, it is this spirit which echoes and re-echoes in Islamic Literature.

Read the great exponents of Islam, and you will be amazed at their broadmindedness and toleration. Read the philosophers, the scientists, the thinkers, the poets and prose-writers of Islam, and one note—the note of liberalism—you will find unfailingly in them all.

Culture is the one thing that will unite us all, and to culture, therefore, we must turn for the removal of the ills that afflict life ; the fierceness that defiles religions ; the misunderstanding that alienates man from man ; the short-sighted view that regards humanity as so many broken fragments, hopelessly irreconcilable, pledged to ceaseless strife.

Islam's manifold gifts made for culture and culture made for Light in the Islamic world of the past.

Will the extinguished light remain unlighted for ever more ?

A LETTER FROM A DANISH MUSLIM

Has not Baron Von Hugel truly said: "We require something more inclusive, something possessed of more range, tension, justice, if we would leave and give to religion its full balance, sanity, depth and appeal."

Muslims, centuries ago, forestalled Baron Von Hugel, and made this truth a sovereign guide of life.

A LETTER FROM A DANISH MUSLIM

[Below is a copy of letter which the late Mr. Holmboe (*vide* also his article in the *Islamic Review* for October 1931) before proceeding to Haj wrote to the Hedjaz Minister in London. We print it so that our readers may get a further insight into the capability of this young Muslim journalist. It is most unfortunate that we could not print his photo in the *Review*.—Ed. *I.R.*]

AMMAN.

YOUR EXCELLENCY,

Assalamo Alaikum,

I herewith ask for permission to go to the Hedjaz, and to obtain this permission, I think it necessary to give some particulars about myself.

I am 29 years old, born on 22nd April 1902, at Horsens in Denmark. As is the custom there in my country I was baptised in my infancy, and brought up as a Protestant Christian.

When I was 20 years old, I had finished my studies and became a journalist, and as such undertook some very interesting journeys. In 1922 I travelled in Poland, and at this time war was going on between Poland and Russia. From that place I was appointed correspondent of an important Danish paper—The *Politiken* of Copenhagen. In 1923 I went to Ireland, Scotland and Iceland, and in the summer of 1924 I passed on to Lapland as a representative of the papers *The Nationaltidende* of Copenhagen and the *Helsingi Sonomat* of Finland.

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In the autumn of 1924 I proceeded to Morocco, where I wrote an account of the wars of Abdul Karim. During this journey, I wrote a book too, but my present views are not at all in accordance with what I said in that book. The fact is that when I was in Morocco for the first time, I, like most other European journalists, was unable to understand much of what was really happening.

Still I was interested in the Oriental countries, and nearly throughout the year 1925 I travelled in Turkey, Syria, Palestine, Irak and Persia, all the while writing articles for the newspaper *The Nationaltidende* of Copenhagen.

In 1926 I became the editor of a newspaper in Copenhagen, and in 1927 I married, and undertook with my wife a journey to Albania. From this year also begins my interest in Islam, although this interest, as you will see from the statement that follows, had to pass through some severe ordeals during the next two years.

In 1927 I proceeded with my wife to Morocco to learn Arabic. Here a child was born to us—a girl, who is now living with her mother at Denmark. I stayed about two years in Morocco, after which we returned to Denmark. Then I proceeded to London, while my wife stayed with my parents at home. It was, now, my firm intention, uninfluenced by any one else, to embrace the faith of Islam, and so I did in the Mosque at London. I signed a declaration wherein I simply stated that I believed in One God, and that I believed Muhammad to be His Prophet. I had, by this time, studied literatures on Islam, known Ghazzali from what was found in Europe from the translations of his writings, and most of the great Islamic thinkers. But this journey in its later stages made me realize for the first time what Islam really was, and this was so very essential to my moral progress. For the first time this journey made me believe in Islam

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with all my heart, where it has now sunk so deep that there is no possibility of its being ever shaken. Since then my religion always comes before everything else, and my life, if God so wills, shall be devoted to the cause of this faith—an ambition which I value so much. Some details will give you an idea of what it was on this journey that shook my soul in such a way that I emerged out of it an altogether changed man.

About the 15th of March 1930, I drove in my car from an Italian fort in Tripolitania to cover a distance of about 500 kilometers through the desert, before we could reach another fort. We lost our way completely, and for eleven days the boy and myself walked round and round in the desert in utter bewilderment. We had only a small quantity of water, and got nothing to eat with the exception of a porcupine. We were threatened by jackals and hyenas, and the last two days both of us were nearly mad. Then it dawned upon me what a pitiable creature man stripped of his civilization was. I developed during these eleven days a firm belief in the One Almighty Allah. I took a vow that I, if saved, would ask His help to work for what was right and never to waver in that. At that time I also saw that although we were gifted in one way or another, everything comes ultimately from Allah, and that we were to use His gifts only in His way, and then it might be that we should be happy.

I have been very happy from this moment on, although very few persons have had so many difficulties in life as I. I was taken prisoner by the Senoussis in the mountains. I told them, as it was true, that I was a Muslim. Having doubted for a while, which was only natural for them to do, they believed me. And then those "rebels" in the mountains, perhaps the best men I have ever met in my life, began to tell me their own story, at the hearing of which I was very much moved, and felt myself ashamed.

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ed of being a European. Believe me, though these people were in tattered rags, poor and half-starving, still they shared everything they had with me. What a difference between them and those brutal, nicely-clothed officers I had to meet later. I met the Italians after having parted with the Senoussis. They would force me to tell them where these Arabs were. On my refusal to do so, I was put into prison, and to-day I thank Allah for this imprisonment, for had I not been thus imprisoned, I would not have been able to tell Europe all about the sufferings of the Muslims in North Africa. After my release from this imprisonment I went to Egypt, and began writing in the papers about what I had seen. The Italian Government wanted to stop me, and, as I was on my way to Cafra, where it was my intention to help the people against the Italians, who were making preparations for a raid on their territory, I was arrested by the Egyptian Government, as I was misrepresented to them by the Italian Minister at Cairo as a Bolshevik. I could easily prove, however, that the allegation was false. I then asked the Egyptians to let me proceed to Cafra, but they refused. Eventually Cafra was taken by the Italians by a horrible operation in the beginning of the current year.

I went to Copenhagen, and wrote a series of articles on the real facts about the North African Colonization. At this time I also wrote my book "The Desert Burns," a copy of which I have sent to the Woking Mosque. It will also appear in other non-Danish languages in a few months' time, for it is my intention that all the world should know the truth about this matter.

To give you an idea of this book, I translate below a few lines from its preface:—

"In the beginning of the year 1931, the Italians captured, with the help of Abyssinian troops they had imported into Cyrenaica, the oasis of Cafra in the southern

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part of the Libyan Desert. A handful of Arabs, who during the last twenty years had marvellously defended their faith and homes against the Italian invasions for colonization, had, at last, to give in, overwhelmed by the Italian shower of mitrailleuse bullets, which a civilized nation uses, in these days, to subdue a reluctant people." The rest of Europe knows nothing about this affair, excepting the message contained in a single telegram from Rome—"Our troops have succeeded in taking Cafra." And how can Europe know of it! Very few Europeans who visit the Orient can speak the language of the people. The wires that are sent abroad are all inspired by Italian diplomacy, and they tell us only when a European is attacked by the "rebels" in the interior. But why do these attacks at all take place? Why the peaceful Arab population, whose religion teaches them patience, tolerance and simplicity—why should they turn rebels? It is of this that the book will tell.

The scene of the book is in Cyrenaica. It is this country which for the moment has the greatest interest. It is here that the Italians have introduced thousands of Christian Abyssinians from Eritrea. They wear crosses on their breasts, and this makes them excellent representatives of the white-man's civilization. The book is a challenge to the hollow claim, so often made on behalf of Europe that "We Europeans are called upon to teach the barbarians culture and to have their countries as protectorates."

The book was well received in Denmark, and beyond its frontiers too, and it is fervently hoped, however contrary the fact may prove, that it will awaken some interest in the rest of Europe. Even if Europe can only understand what Islam is, I shall have achieved much in my object.

The press comments on the book were as follows :—

The *Politiken* (Copenhagen) :—"Knud Holmboe is a Muslim,—a fact which should not frighten the reader. It is very easy to imagine a smart journalist who becomes a convert to Islam, while pursuing his journalistic aims, casting aside his religion as a cloak, to be used only, on ceremonial occasions, but in the case of Knud Holmboe such is not the case. Here the religion and the man is essentially one. He never doubts the truth of what he says. For him his Allah leads the path. This fact makes the book fascinating, and we cannot but believe what he says. We follow him on his way. We, no doubt, see the adoration of marabouts and sheikhs in North Africa, but, as Knud Holmboe tells us, such practices are against the teachings of Islam, according to which only One can be adored, and that is Allah."

The Goteberg Handels och Sjöfartst idning Bmai, Sweden :—"He is from the bottom of his heart convinced that Islam has a future, whereas Christianity has failed. If you ask him why he has become a Muslim, he gives the answer in the book. I believe, he says, that humanity can be happy if only it lives after what the Prophets Muhammad and Jesus preached. Christianity is full of dogmas which I do not understand, neither do I understand the need for them. Islam is life itself. Christianity will die because it has no foundation. Islam has been for ever and shall for ever exist. For a Muslim progress is not simply a matter for the external self of man. It is contained neither in civilization nor in technical progress, but in the total freedom of the soul from all sorts of slavery to the material world. This, Knud Holmboe tells us, is Islam and we too, after reading his book, begin to doubt our progress through the so-called civilization."

I have tried here to give you an idea of the external causes of my transformation. The internal ones are far

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too difficult for me to be able to describe them. I can only tell you that my belief in Islam is firm, and, if God does not allow me to go astray, it shall never be shaken. For me there are two possibilities for mankind—(1) Atheism, as in Russia, where the machines are gods and where everything is sure to end in a great disaster, in spite of all the intellectual progress of her people—or (2) Islam, which, to me, is the simple faith in the One Almighty God and wherein the Qur-án tells us how to reach Heaven—the presence of this God. I, therefore, firmly believe in the following :

- (1) In the One God, as described in Sura 112.
- (2) In our Sayyidina Muhammad as the *last* Prophet of God, and as one who received the Qur-án as revealed from God, the teachings of which, therefore, can make mankind happy if they only would try and follow them.
- (3) In the five prayers or concentrations on the Divinity, the observation of which will enable one to live a virtuous life.
- (4) In the prohibition of every kind of intoxicant; because God has given us the body as a seat for the soul, it is our duty to maintain its wholesomeness.
- (5) In the institution of Hadj, which forces every man, however great and clever he may be in the eyes of the world, to go back to the original simplicity of life, which is so essential for the progress of the soul.
- (6) In all the Prophets raised by God. But the previous Books being tampered with by human hands, the Holy Qur-án is now the only and final guide for humanity.

All this I believe in, and it is my intention and solemn pledge to try my best to fulfil the commandments of God in my practical life, and, through the light that I may obtain through such obedience, to help the unhappy humanity to know the Truth.

Your Excellency, I have tried to explain in a few lines why I have become a Muslim. I hope that you, as a brother Muslim, will understand that for me Islam is a truth and a serious truth. The reason why I continue to be a journalist and an author is that thereby I shall be able to help my Islamic brethren in their sufferings.

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I, again, ask for your permission to go to the Hedjaz, so that I may be able to humbly perform the Hadj having stayed some time in Medina. After the Hadj I hope Allah will allow me to write a book about Sultan Ibn Saud, in whom I see the future leader of the Muslim world, and whose ideals of religion are very similar to my own. I speak Arabic fairly well, and my ten months' stay in the Hedjaz will enable me to make a considerable progress in that way.

With my Muslim greeting, I pray to God that He may bestow His grace upon you and help us in our common cause. When my book on North Africa appears in English, I will send to you as well as to the Imam each a copy of it, and I hope to be able to greet you personally one day either in London or in the Hedjaz.

ALI AHMAD KNUD HOLMBOE.

A TOUR THROUGH MUSLIM LANDS

BY SIR ABDUL KARIM GHAZNAVI

(Continued from vol. XX, p. 438).

We travelled the rest of the journey by train to Cairo, where I had a conference with the Minister of Public Works and Irrigation, Ibrahim Fehmi Pasha Kerim, and the Prime Minister, Sidkey Pasha. All paid a glowing tribute to the great work done by Zughlul Pasha who had succeeded in uniting Muslims and Copts. Zughlul Pasha sent for the leading Copts, and by a stroke of generous statesmanship, at once brilliant and unparalleled, united the hitherto contending factions. The minorities were asked to state their demands, and they put them at the highest pitch. But when one after another the whole of their demands were agreed to, it took their breath away—so much so, that they said "What, are you

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going to accede to all our demands ?” The reply was “ Yes, and more, if there are any,” whereupon the spontaneous reply came from them that they withdrew them all, and left everything to mutual goodwill, and that henceforth they were one nation. When Zughlul came into power, he proved the sincerity on the part of the major community by his action, and thus cemented the union between the two.

Egypt has indeed made great progress in recent years, and the economic crisis that is passing over the world seems to have affected her little. It is true that the Treaty still remains unsettled over the question of Sudan : most of the other outstanding points seem to have been agreed upon. The King is entirely a constitutional monarch ; and I had the honour of an interview with King Fuad at the Abedine Palace.

Alexandria is a thoroughly cosmopolitan town, with a wonderful beach. Here they have their pumping station at a place called Tolombat, ten miles outside the town, where by means of up-to-date machinery they are able to control floods.

We crossed over to Palestine *via* El-Kantara. The railway line from Ludd climbs some 4,000 feet before reaching Jerusalem, which remains what it was in the ancient days ; but immediately outside the city wall a new city seems to have grown up since 1913. The most striking architectural monument of indescribable splendour is the Mosque Es-Sokhra, or the Mosque of Omar, built over the rock of Zion. Close by is the Mosque El-Aksa. The Mosque of Omar stands within the quadrangle of the Harem Shereef, in which is the famous Wailing Wall, where Jews bewail the misfortunes of their race, and petition Heaven literally by inserting written petitions in the niches of the wall.

The first Muslim citizen in Jerusalem is His Eminence the Grand Mufti Muhammad Amin El Hussaini, who is the head of the Supreme Muslim Council. There was complete co-operation between the British and the Arabs. The ordinary cultivator, who is generally a Muslim, and occasionally a Christian Arab, had no occupancy right, but had all along been a tenant-at-will. Jewish Syndicates had bought up properties from impecunious Arab landlords, and after ejecting the tenants the place was colonised with Jews from outside. Since the advent of Sir John Chancellor as High Commissioner, a healthy change had been brought about in the situation. By means of an ordinance, he has conferred the right of tenancy on cultivators. Thus the position has improved, and the principal trouble seems to have subsided. I wished to meet the ruler of Trans-Jordania, Emir Abdullah, whom I had met at the court of his father, the late *ex*-King Husain, in 1913. Sir John Chancellor arranged that I should lunch at Amman, where I would also meet *ex*-King Ali, and return to Jerusalem to attend a dinner at the Residency, with the result that I motored along beautifully smooth roads for 300 kilos.

Anyone visiting Jerusalem must necessarily drive to the top of the Mount of Olives, from the summit of which there is a picturesque view of the city—the Valley of Jehoshaphet, the plains below, the Dead Sea and Jericho, a sublime panorama of surpassing loveliness. A short drive from the Mount of Olives takes one to the tomb of David, and down below is the gorgeous Church of the Holy Sepulchre. Bethlehem, Hebron and Nazareth, which are in the outskirts, can easily be visited in a day.

The distance from Jerusalem to Damascus is 250 kilos, and the road is now one of the finest. The Sea of Galilee is midway, and it would perhaps be interesting to know that its water is sweet, and the scene one witnesses

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there to-day is almost the same as depicted in the Bible. For miles before reaching Damascus one crosses and recrosses the ever-winding Barada River.

From Baalbek we went by train to Nisibin, from where we motored to Kirkuk *via* Mosul,—a distance of some 400 kilos, close to which are the ruins of Nineveh. From Kirkuk we went by train to Baghdad, a journey of 17 hours. In the outskirts of Baghdad there is the wonderful archway, known as the Ctesiphon, attached to the palace of the Chosroes, where the central hall of the Sassanian Kings still remains. On our way to Basra we halted at Kerbala, from where we visited Najad and Kufa by car. At all these places, as well as at Kadhimain, there are Shia shrines of surpassing splendour, with domes and minarets covered with beaten gold, and in the interior, the roofs and walls encrusted with innumerable pieces of mirror and mosaic.

The city of Nebuchadnessar is what now remains of ancient Babylon of 4,000 years B. C. Some of the buildings at this distant age are still in a fair state of preservation, such as the remains of the so-called Hanging Gardens of Semiramis, the site of the lion's den into which Daniel was thrown by the orders of Darius, and the processional road of the god Marduk, the pavement of which is still intact. Close to Babylon, near the Hindia Junction, is the famous Barrage built by Sir Willcocks William some 21 years ago. Besides the places mentioned, there are the famous ruins of Ur of the Chaldees and Samarra and Kish. A halt of three or four days at Baghdad enables one to see all these places comfortably.

Iraq has progressed with commendable rapidity during the last ten years—so much so, that, in the opinion of His Majesty's Government, "Iraq is adjudged to be able to stand alone as a full independent self-governing State."

In King Feisal I discovered great change since I met him in 1913 at the Court of his father at Mecca, when he very kindly looked after me at his father's bidding. He had blossomed into His Majesty, and very genially entertained me at his Summer Palace where we talked of old times. He had assimilated all that is best in Western culture, and is now a constitutional monarch.

It was a real pleasure to observe how Egypt, Iraq and Palestine had evolved their destinies towards self-governing States at such a rapid pace. Iraq is already an independent State, well able to hold its own. Egypt is likely to follow suit as soon as the treaty is concluded. Palestine is also on the way towards the same goal.

FASTING

BY HENRY SANDBACK

We are the inhabitants of a world of perpetually changing thought, social institutions, customs and fashions. There is always a tendency in the sons to reject or modify the form of faith or creed which the fathers believed in and zealously sought to propagate. These beliefs of a former age look to the present generation as imposing needless restraints upon their freedom. "You brought us into the world without our consent," they say resentfully, "and just because you have done us this doubtful favour of making us heirs of your bodies and infirmities, you want to make us also heirs of your ideas." So each inexperienced rising generation, succeeding to the ills that beset the path through life of its progenitors, regards their counsels as evidences of clandestine wickedness masquerading as virtue. Only in the bitter school of experience, the world, it learns after a time to reverse these unfavourable judgments on the past generation, and to perceive that the

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libido of its own untrammelled will, of which it was so inordinately proud, so frequently counselled to subdue, leads to an abyss of repentance.

To us poor moderns it seems an unaccountable irony of Providence that the son cannot learn of the father. What more natural preceptor could he find since the youth has been under the paternal observation since infancy ? But no, each generation while succeeding to the patrimony of ills left by its fathers, will diverge into ways of its own, and create a fresh batch of ills in which to groan out its wretched life on the common road to repentance. So it is for this very reason that, owing to the improvidence of men in wasting the substance of their youth in folly, philosophers, seers and prophets have arisen in every age seeking to reform abuses, to relieve suffering, and to bring humanity back from a worship of the phantasies of the imagination to that of the living God. They possessed neither knowledge of medicine nor the arts of surgery, and their sole remedy for the disease lay in the periodical mortification of the body by fasting and prayer. It must be conceded that these holy disinterested souls met, generally speaking, with but a cold reception : persecution and martyrdom being their common lot. The world of men continued to indulge in its unhealthy life, and to pursue those pleasures that bring in their train sickness, unhappiness and premature death.

Our own Holy Prophet Muhammad, no less than his divinely appointed predecessors, met with many reverses of fortune, with frequent persecutions, and the hostility of rulers. He demanded a changed order of society, new and unacceptable principles of religion, and virtually a new and unknown God. The people, as is ever their way, resisted, objected, argued, but the Prophet insisted the more strenuously ; and as this is a world of perpetual change, so it is a world of perpetual learning and unlearning, the latter

being the most discriminatively difficult of achievements. For to unlearn is to disembarass the mind of an elderly tenant in order that a younger one of unproven qualifications may replace it. Thus the obstacles with which the Prophet had to contend in laying down new rules of life for nations little given to self-restraint may readily be seen, and how extremely distasteful his teachings would be to the majority, especially since he explicitly enjoins physical mortification for the cleansing of the body: "O you who believe, fasting is prescribed for you, as it was for those before you, so that you may guard against evil." (2 : 183).

In mentioning the slow, apparently unwilling acceptance of strange religious concepts and moral truths by the multitude it perhaps will not be out of place to make some reference here to the phenomenal spread of Islam in recent years—more particularly in European countries. Why should there have manifested itself this mild form of apostasy among Christians in the years immediately succeeding the close of the war? Obviously the people who turned to Islam were not literate, but drawn from the more thoughtful and educated classes. Are we to regard this abrupt growth as a passing phase of emotion, an inarticulate protest of stricken souls against the harshness and injustice of modern life, which receives the unqualified support and approval of the Christian churches? This looks like a probable explanation. For the European wants, nay, insists upon having health, peace of mind and security in his material conditions. Naturally he turns to that church which seems to offer him the greatest measure of fulfilment for these wholly reasonable and legitimate desires. Unconsciously he may be fleeing from the terrors of a blind materialism, the licence of war, and the new hell of mechanization which at this hour threatens to unhinge the very reason of Europeans. Is

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his change of faith the scarcely conscious act of a man groping for an exit from a dark place? Who can positively say? Yet it must be obvious that whatever the explanation of his conversion to Islam, it must differ in important essentials from such as would obtain among Oriental peoples. That, of course, does not imply that Europeans are racially and characteristically superior, but merely illustrates mental contrast.

If there can be no shadow of doubt as to the sincerity of Islam's European converts, neither ought there to be any illusions among the faithful as to their rooted antagonism to fasting. The average European has been oppressed by, and often in revolt against, the most fantastically absurd customs, laws and conventions, which have virtually made of him a prisoner and a slave to his environment in the midst of the most resplendent and diversified appearances of civil liberty; but none of these things ever appeared to make a direct frontal attack upon the citadel of his appetites. "God has made provision even for the sparrows," he said in effect, "and I'll eat all I can get to-day. If I don't obtain up to my requirements on Monday then I'll fill up all the more compactly on Tuesday to make up for the lost time."

This licence to an undisciplined and long-pampered stomach is by no means the best preparation for a series of annual fastings, and the starvation of the body for its good and well-being does not, as a doctrine, meet with much zealous acceptance among Europeans. The East and the West have yet someway to go before they reach a common ground of brotherhood and belief.

It is necessary to dwell more upon the spiritual aspects of fasting than upon the less immediately physiological and biological ones. In the case of the physiological, the act of fasting, if prompted by other than religious motives, is instinctive; in the case of sickness, it

is the remedial suggestion of nature that since there exists something radically wrong within the organism, conflicting with the forces of health, it is essential to adopt this means of expelling it. Animals possess a like instinct. For Nature, the temporal vicegerent of the Most High, grants to all creatures to know, without partiality to favoured or superior species, the means wherewith illness may be alleviated, or even death on some occasions avoided. Man has recourse to the juices of herbs and plants and chemicals; the dog, the ox, and the bear appear to possess an instinctive ability to find their simple prescription among the grasses of the field, and to fast until they are healthy.

In like manner for his part the humble Muslim, uninstructed in the mystery of pathological symptoms, believes some infective and deadly bacillus of sin has entered his soul. He reviews his recent past; the sins that were unpremeditated or deliberate, and submits his actions to the court of a sensitive conscience. Thereupon, if the time seems opportune, he puts his house in order, and retires to his chamber, from which he emerges restored to vigour and health, whilst his Christian contemporary adopts precisely the opposite course.

And who shall dare to affirm, in the present unsatisfactory state of our knowledge, that the physical diseases which afflict mankind are not the heirs of antecedent *spiritual* causes, either the manifestation of our own moral lapses in habit, morbid disease initiatives, so to speak, of those of an ancestor of which we have but the scantiest historical information? Perhaps it is to some daring, as yet unborn, adventurer in the realm of psycho-analysis, mining in the hidden depths of human nature, that we shall owe the precious ore of proof as to the psychic origin of disease in man and animal. That time seems still tantalizingly distant; in the meantime we will carry on

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with our fasts and mortify our bodies into offering befitting homage to their sovereign lord, the soul, and into serving us healthily in our painful pilgrimage through this world of matter.

I have mentioned that fasting does not possess a high reputation in the Western World. For that matter, neither do other things, such as truthfulness, honesty, a sense of duty, religious observances, brotherly love, etc. At least, the qualities involved are more praised than practised. But there is an extensive cult among Europeans who advocate it on hygienic and other grounds, and they speak authoritatively on its advantages from the pathological and curative point of view. But the mass psychology of the crowd is slow and torpid. These disinterested healers of mind and body have been regarded as mountebanks and cranks, and whilst a professional footballer might receive an ovation altogether beyond his merits, the claims of an open-minded medico to be heard in the more vital interests of humanity go unregarded.

However, advocacy by such voluminous writers as Hereward Carrington and Upton Sinclair for the past forty years has not met with a wholly unresponsive public. There have not been wanting honest medical practitioners either, who have, unsolicited, lent their support cordially to the dissemination of this truth, frequently to the injury of their professional interests.

"Take the foods away from a sick man's stomach," says Dr. Dewey, "and you have begun to starve (out) not the sick man, but the disease."

If this starvation of the body is proverbially capable of the cure or prevention of physical disease, how much greater must be its dominion over those deep-seated spiritual diseases we designate habits or vices? Surely if, as Seneca maintains: "It takes the whole of life to learn

how to live, and what will make you wonder more, it takes the whole of life to learn how to die," then the Occidental with a mentality warped and sophisticated by the subversive complexities of his civilization, and his abandonment of all the simple realities of life for the artificial will have fulfilled the old Persian proverb, "Eyes are useless to a blind man." These Westerners with their commercialized ideals in life, their much-vaunted industrialization have of late years developed occupational diseases at an alarming rate. These diseases are malignant and deadly, and defy modern medical methods of treatment to bring relief to the sufferers. In the not very distant future it seems probable that the duty may devolve upon the Muslims of instructing his hardier Western brother in the best means of sloughing his pitiful and irrational civilization, not the least contribution thereto being that fasting may with lasting benefits be made to supersede promiscuous medicines.

If Muslims are ambitious to conquer the whole religious world, it is never likely to be achieved by a resort to a method other than by living worthily and training our bodies to become efficient stewards in the procreation of more intelligent races and striving continually after human perfection. And not the least effective of these means will be found on examination to be fasting and prayer as enjoined by the Holy Prophet—the first involving the sacrifice of carnality and intemperance, the latter calling into being all those latent energies of the souls by which man becomes a new creature.

CORRESPONDENCE

THE IMAM.

THE MOSQUE, WOKING.

DEAR BROTHER,

Assalamo Alaikum.

We, the members of the Islamic Society who are domiciled here in the Republic of Panama, do hereby extend to you our brotherly love and greeting in the Name of Allah, our Protector and Guide.

Our body though small in number made a rapid progress during the last year ; and we are trying our utmost to establish the Islamic Faith in this Republic in all its various forms and ramifications, so that, God willing, in the near future, the inhabitants of this place will ultimately catch the Spirit of Islam.

There is quite a lot of work to be done in a country like this, which is under the control of " Organized Christianity," and which has been rooted and grounded in the very constitution of the people whose aims and hopes lie in the redemption of their sins by the Blood of Jesus, and the Trinity.

To remove those conditions and to ' swing ' the people to Islamic teachings, we need a strong force ; so we are soliciting your co-operation and help in this direction, to assist us, not financially but with some reading matter, such as the "*Islamic Review*" and pamphlets in English and Spanish, and to send us an English evangelist, if possible.

All the members as well as the Board of Directors of this Society unanimously will appreciate your guidance and advice to conduct this Blessed Movement here, and also we take pride in recording that the strict adherence of your literature to the Qur-án and the Hadith has shown to the world and to us that the Islamic teachings can never be antiquated, and that they are absolutely suitable for the West.

Therefore, most earnestly we appeal to you for the affiliation of our Society. Along with this you will find a copy of group-photo and a short history of our Society, which we hope will be published in the *Islamic Review*, for its circulation to the Islamic World.

At present we have 145 members including East Indians and West Indians. We think that if we could get a white evangelist, well versed in the ethics of Islam, we could do wonderful work in this country in the future ; for the people are thirsty for the free and life-giving water of Islam.

Hoping that all things will work together to the honour and glorification of Allah's Name and the furtherance of His religion.

We remain,

Most sincerely yours,

ABDULLAH MORRIS,

PRESIDENT,

FAZLUL KARIM,

VICE-PRESIDENT.

MR. HARRY E. HEINKEL,

LOS ANGELES,

DEAR SIR,

Recently I saw your name in the *Islamic Review*. I took the privilege to look it up in the city directory for your address. Myself and several others, that I know, are interested in propagating the Islamic religion. So we would be more than pleased to have you give us some information regarding this faith. Possibly you may join us in our effort to bring together the few of us who are in this city.

Sincerely yours,

GEORGE BOHN,

Los Angeles.

MR. GEORGE BOHN,

2911, WEST EIGHT STREET,

Los Angeles, California.

DEAR SIR,

Thank you for your kind letter of August 25, 1932.

I am very happy to learn of your interest in the Islamic faith and of your desire to learn more of it. It is a pleasure to aid you in this matter.

The Western world has been slow to recognize the sterling qualities of Islam, and it has been very reluctant to acknowledge the debt it owes to the early Muslims for their contribution to the progress of civilization, the sciences and culture. The world to-day owes much to that greatest of all the prophets, The Prophet Muhammad of blessed memory.

The Islamic faith is the only monotheistic faith in existence. It does not include a catalogue of saints nor a mathematical inconsistency like the Christian Trinity—three in one and one in three. It is a faith which has successfully withstood the ravages of intolerance and malignity. It is worthy of a most diligent study and its practice creates harmony, peace and morality.

A very learned librarian of Europe has established the fact that there are in existence to-day over 150,000 authorized versions of the New Testament alone. Which is the correct one? The question is unanswerable. But, in this respect the Muslim is not confronted with such a perplexing problem. There is but one Qur-án. Its authenticity is unquestioned by friend or foe.

CORRESPONDENCE

So, too, if we consider the comparative qualities of the various founders of world religions, The Prophet Muhammad (peace be on him) did not lose his head in the clouds of idealism ; he lived as a man amongst men ; practised that which he preached and inspired emulation amongst his followers. Unlettered and unlearned, yet he gave to the world the classic of classics which does not clash with science nor does it contain the revolting tales found in the Bible.

I suggest and recommend a careful study of the contents of the *Islamic Review*, "The Glorious Koran" by Marmaduke Pickthall, the "Ideal Prophet" by Khwaja Kamal-ud-Din, and the "Mirror of Truth" by Moharrem Nadji. All of these are obtainable at the Main Public Library. All of the books listed in the *Islamic Review* are, of course, recommended, my personal preference being for the works of the Khwaja Kamal-ud-Din.

I shall be very glad to hear from you again and to learn of your progress, and let us hope that we may unite some day in the formation of the first Islamic mission in Los Angeles. May Allah grant us this !

Yours very truly,

HARRY E. HEINKEL.

MR. AHMAD NADJI,

HOLYOAK, MASS.

MY DEAR BROTHER IN ISLAM,

Thank you for the information and the letter of June 10, and I hope you will pardon my long delay in answering.

No, I have not met any Muslim in Los Angeles, that is assuming you mean natives of the Near East, although this should not indicate that none reside here. I have, however, received a number of enquiries by letter and telephone regarding Islam as a result of my name having appeared in the "*Islamic Review*."

The mere fact that emigrated Muslims have lost interest in the promulgation of their faith should not debar or dishearten us in spreading the light of Islam. America offers a fertile field for the workers of Islam, although I realize that it is a difficult task.

What I believe to be the first requisite in advancing the cause of Islam is to stem the tide of adverse editorial criticism appearing in the daily papers. In this respect I have been considerably successful so far as it pertains to the Los Angeles newspapers. Such criticism is easy to combat for the simple reason that it is seldom, if ever, founded on facts. Following on this it might be worth while to attempt the publication of Islamic news items, for example, the item appearing in the *London Daily Express* and reprinted in the *Islamic Review* in its issue of May 1932.

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With regard to further information about myself,—I am thirty-six years of age and married. I am a disabled war veteran, and have been unemployed for some time. My usual vocation is that of a commercial executive. But since I have been unemployed I have devoted most of my time to writing for various magazines, and in this way I manage to eke out a living. It is this situation that keeps me from doing more for Islam than what I am, but nevertheless I am very hopeful and optimistic.

I was very happy to receive an advance copy of the "Moslem Congress Advocate", and I sincerely hope for the success of this periodical. Our Muslim brother L. Lincoln Glick deserves high commendation for his efforts.

I shall be glad to hear from you again in the near future.

Your Muslim brother,

HARRY E. HEINKEL.

PRECIOUS GEMS

Speak to the people according to the level of their intellectual capacities.

* * * * *

To obtain education is incumbent upon every Muslim—male or female.

* * * * *

He dieth not who takes to learning.

* * * * *

The ink of the scholar is more holy than the blood of the martyr.

* * * * *

Acquire knowledge. It enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guides us to happiness, it sustains us in misery; it is an ornament among friends and armour against enemies.

MUHAMMAD.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

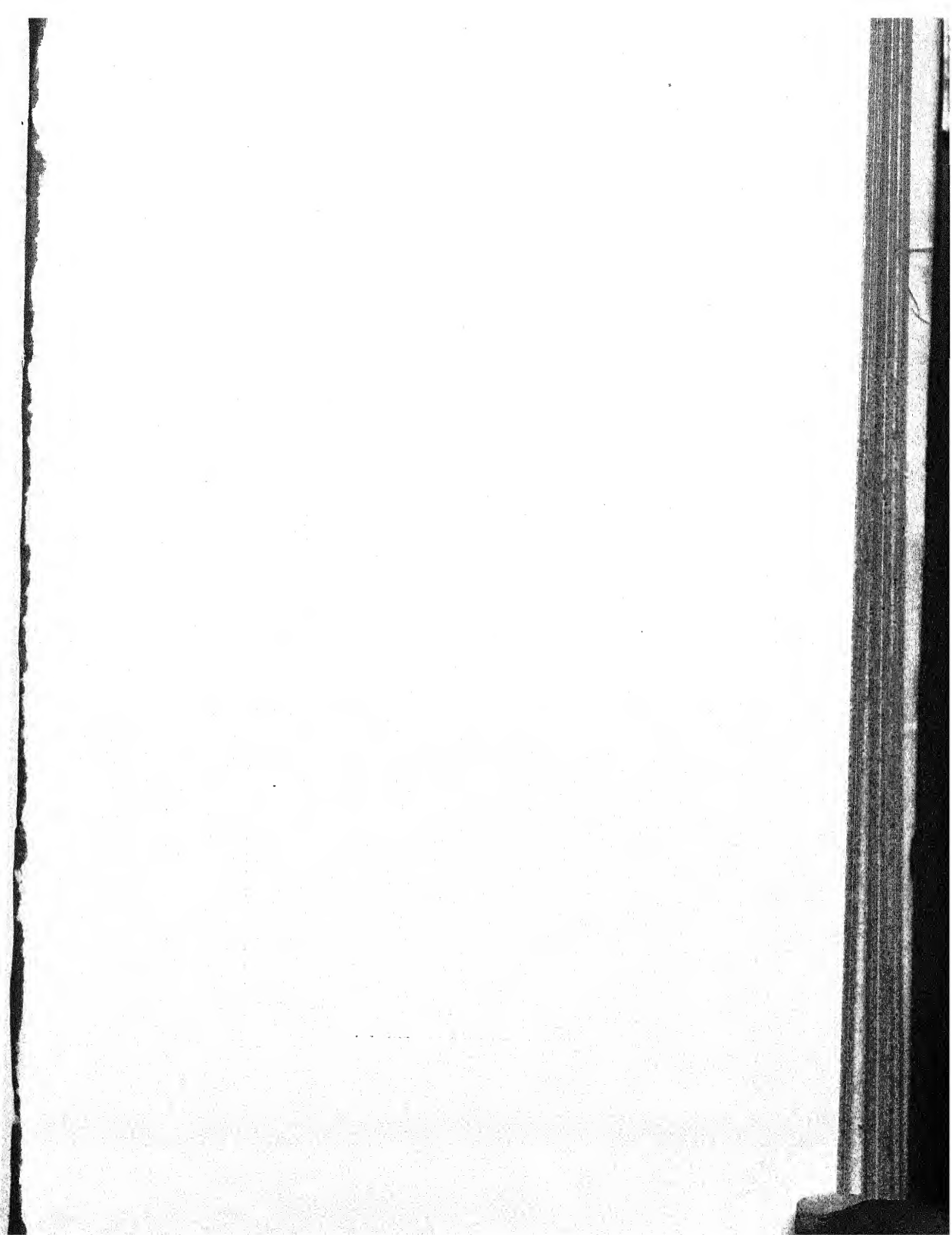
EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.





Mr. T. H. McC. BARKLIE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصَلِّي عَلَى رَسُولِ الْكَرِيمِ

THE ISLAMIC REVIEW

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HOW I CAME TO ISLAM

BY T. H. McC. BARKLIE

There are so many reasons why Islam has come to mean so much to me that I would find it difficult to discuss them in detail in the space at my command.

I will attempt, however, to set down a few of the reasons which made me realise that Islam is the only religion that will ever be acceptable to modern civilisation and myself, and my own generation in particular.

I was brought up in the Protestant faith, and, at a very early age, I began to find the teachings of Christianity unsatisfactory.

As a child I had won several prizes for proficiency in the Scriptures, but the more I learnt of my religion the more sceptical I became of it. At fourteen years of age I went through the rites of "Confirmation" in my church. By going through this ceremony I expected to banish all

my doubts and fears, and to be able to face my troubles aided by the Spirit of God (which, I was informed, would enter my body through the fingers of the Bishop who laid his hands on my head). Instead of strengthening my belief, however, this ceremony only added to my growing conviction that my religion was a mass of foolish superstitions and ridiculous rites.

By the time I had left school and gone to a University this suspicion had become a certainty; the Christian Church, as I had been shown it, meant little or nothing to me.

Jesus I could admire as a noble saint and martyr, to make a God of him seemed to me to be decidedly unreasonable, and certainly not in keeping with his own teachings. Although I found it a simple matter to discover fallacies in the creed I had discarded, it was more difficult for me to discover a more logical one to take its place. Christianity was a mass of contradictions and superstitions. Rationalism offered at best a very unsatisfactory belief; and there appeared to be no reasonable religion to combine the best elements of all the different faiths I had read and heard about!

I almost despaired of finding an established creed which would include all the ideas I had formulated; and for a long time I tried to satisfy myself with vague beliefs of my own.

One day I chanced on a copy of "Islam and Civilisation" by Khwaja Kamal-ud-Din.

As I read it I realised that nearly all my own beliefs were included in the doctrine the little volume expounded.

The broad outlook of Islam, as opposed to the intolerance of the Christian sects, the learning and culture in the Islamic countries of the middle ages, compared with the ignorance and superstition of other lands at that time, the

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logical theory of compensation as against the Christian idea of Atonement, were a few of the points that first struck me. Later I came to realise that here was a faith as wide as humanity itself, ready for the guidance of rich and poor alike, and able to break down all barriers of creed and colour. Through the Muslim Mission I obtained some more detailed information of the teachings of the Holy Prophet. The Imam of the Mosque at Woking was always ready to answer any of my criticisms, and his friendly and interesting letters did much to encourage me to inquire further about this faith that was being revealed to me. I was so confident in Islam and its ability to fulfil all spiritual needs, that after a month or two I almost regarded myself as a Muslim.

I wisely decided, however, not to rush matters, but to consider this new religion of mine from all angles before I finally adopted it for my guide in life.

It has always been a theory of mine that things easily come by are easily lost, and likewise beliefs lightly adopted are often just as lightly discarded. Therefore I read as many criticisms of Islam as I could, specialising in books written about the Holy Prophet and his message by Western writers. Some of what I read was not always favourable to Islam, but the better and more unprejudiced writers were generally forced to admit the value of Islam and its doctrine to civilisation, and in some cases even to testify to the truth of its message.

I put my beliefs to a further test by discussing them with a learned friend of mine whose opinions I have always valued very highly. I discovered to my surprise that he shared most of my views,—in fact he was a Muslim without realising it himself! There must be thousands of people like him; people who have discovered Islam for themselves not realising that their own ideas were taught by Muhammad hundreds of years ago. During the past

few months my faith in Islam has grown, and I am now supremely confident that I have found the truth at last. Now that I have a religion I can really understand and follow, I feel that I can face life with renewed vigour. Incidentally, since I found my real faith I have had more good fortune and happiness in my daily life than I have had at any time previously. It is one of my ambitions to bring the light of Islam to some of those who are as dissatisfied with their own beliefs as I was, and to give them that peace of mind which is the key-note of our great and glorious creed.

THE CREED OF PROGRESS

BY THE LATE KHWAJA KAMAL-UD-DIN

The Opening Chapter of the Holy Qur-án *Al Fatiha* sums up the principles of progress in its first four verses. The fifth supplies us the basis of our creed. By repeating it we make a sort of declaration in which we affirm that which we have to do in this matter. The verse goes thus :—

Thee do we worship, and Thee do we ask for help.

In the popular sense, worship may mean a combination of certain gestures with the recitation of sacred words, but Islam deprecates these if unaccompanied by good actions, as being mere ritualism. The literal meanings of the word which in the Qur-ánic text corresponds to worship, explain the real object of prayer. The word is *Ibadat*, worship, which primarily means to get a thing powdered. Secondly, it means to destroy one's ego or entity by assuming the colour of another, which cannot be done unless the thing that has to be cast in the mould is reduced to fine powder. The more it is pulverized, the more it becomes capable of being moulded in the other cast. Remembering the Holy Names of Allah, we affirm

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in these words, that we imbue ourselves with the Divine colour. But the declaration consists of two parts; and in the second we pray for Divine help. The Arabic word *Istianat*—help, used in the verse, is very expressive. Though there are various words which convey the idea of help, no one can ask for *Istianat* in doing a thing, unless he himself has already done all that lies in his power to achieve that object. So in this declaration we say that we do our utmost to work out the Divine Attributes in our life, and we ask for Divine aid to make up the deficiency. The spirit of self-independence has nowhere been better preached than here. It is, in fact, the key-note of the Qur-ánic teaching. On several occasions the Book places the burden of all responsibility upon our own shoulders. Says the Holy Qur-án :—

Verily, God would not change the condition of any community unless the community itself changes its condition.

Elsewhere it tells us that if we do good it is for our own benefit and if we commit sin, we are responsible for it. And again it says, all that you earn is for you, and if you lose a thing, you do it yourself. No other book of religion has laid such stress on this responsibility. On the other hand, the principle of Atonement destroys the very idea of responsibility, for if our belief in the 'Blood' relieves us from it altogether, it also authorizes us to do just as we like. In fact, it is consistent both with justice and righteousness, that God should ask us to act in a responsible way. He has, in His mercy, provided us with abundance of all that we need; any further provision would but add to our laziness and lassitude. A Muslim, therefore, should remain active and true to his duty. He should not look for any external help in performing his task unless and until he has done his part to the utmost of his power. One thing, without doubt, he does need. He must have knowledge so that he may make a proper use of the Divine blessings. He does not possess such knowledge at his birth and therefore

he must acquire it subsequently. If God created all that man needed, he must look to God for guidance in order to use rightly the God-given gifts. The sixth and seventh verses of the Chapter are to the same effect :—

Show us the straight path, the path of those whom Thou hast blessed, and not the path of those who being wrath-ridden are under Thy wrath, nor of those who are misled.

The only thing we need is enlightenment. Therefore, the verses give us the very core of prayer. We cannot, and we should not, ask God to add to what He has already, of His own goodness, given us,—it is more than enough. We are in the dark,—we have to beseech Him for light—for guidance on the right path. There may be many ways of reaching the goal, some crooked, some very long. We want the shortest way ; hence the word in the text is *straight*, which must be the short way, seeing that the shortest line between two points is the straight one. The same has been said elsewhere in the Qur-án, where the Book speaks of our praying to the Lord :—

And when my servants ask you concerning Me, then surely, I am very near, I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.¹

This verse gives us the best explanation of prayer. It deals, first, with its essentials—the things that must be possessed by the suppliant before he approaches the Lord for help, and then lays down clearly the things which God is prepared to grant. The Arabic word used in the text for servant comes from the same root as *Ibádat*, upon which I have already commented. No one should call on the Lord unless he be a worshipper in the true sense of the word. The verse further explains the position. It consists in our doing all that the Lord requires us to do, and for this, we have to believe in Him. Belief, in Arabic, does not mean ordinary conviction. Rather does it refer to such conviction of certain truths as will urge us to work

¹ 2 : 186.

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them out. So a suppliant must accept all the Divine truths and try his utmost to work them out before he comes to the Lord in prayer. The Lord will then be pleased to show him the right path which he must tread in order to find God. It is only the way to attain the object that God will show—nothing else. If we go into the realities of things, it will appear that the right path is the only thing which we *do* want ; apart from that we have all the material necessary for success and prosperity.

Some people deprecate prayer as a practice partaking of laziness. They say that by praying to the Lord we are seeking to shift our responsibility to His shoulders. We are overwhelmed by some sudden adversity. Prayerfully we hasten to our Lord. We pour out our hearts before Him and then are satisfied, thinking that we have done all we can. This objection is valid enough in many cases, but let the fault-finders consider the prayer laid down in the Holy Qur-án. We pray only for the path to be shown to us, which we have to tread for ourselves. We do not ask the Lord, " To-give us this day our daily bread," but we beseech Him to show us the way by which we must earn it ourselves.

Apart from the fact that moral culture is absolutely necessary to secure the proper distribution of wealth, which alone can guarantee freedom from misery and poverty, such culture is in itself a necessity. For our perfection, we need the cultivation of humanity in all its aspects. We belong to a moral order, and how are we to attain its objects without moral culture ? As our physical nature is inseparably bound up with its moral side, we need a system which may bring the two together. It must unite them in such a manner that a person interested in the cultivation of one side of humanity may, by following certain tenets, bring the other side also to real advancement. The mere reading of " Homilies on Morals," or the collecting of some of their

principles in an undigested form, would not educate us to any useful purpose. There must be an amalgamation of the two in the tenets inculcated in us.

There are any number of books on morality by the most eminent of moralists and other reformers in every language. Every country has produced such a literature, but it has all availed but little. We want a book which, like a beautiful rosary, unites beads of different colours in such an artistic way that the combination presents no incongruity. In short the book should weld its physical, moral and spiritual precepts into one harmonious whole. It is the Holy Qur-án alone, in the literature of the whole world, that supplies this need to perfection, and in this Chapter we find its message epitomized. I have briefly shown how the Book has combined its teaching on physical progress with moral culture in such a way as to work for material civilization, but this Chapter is also the surest guide for further moral advancement. It goes to the root of the matter, and refers to those passions that are not only the backbone of our consciouness, but provide a bed rock foundation for further moral building. Those passions are Wrath and Lust—the parents of all other passions, which make their first appearance in animals, where they act as a life tendency. If lust moves them to provide for their subsistence, the other passions furnish them with weapons of defence for their own safety, wherewith they may protect the fruits of their labour. But every animal is concerned with the procreation and protection of its offsprings. In this respect the parent passions assume the form of *Love* and *Anger*. They, in their turn, branch off, in different animals, into various forms such as fear, enmity, malice, miserliness, vengeance, jealousy, stubbornness, fellow-feeling, love, expectation, and so forth. These passions serve a good purpose among the animals. They are for them the secret of life. *Anger*, for instance, in the camel,

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and envy or vengeance in the monkey, act as life tendencies. All these faculties in different measure and manner become necessary qualities of animals, but the same lust and anger, when found in human consciousness, mostly become evil to begin with. For this reason the seventh verse speaks of them in an abrogatory manner. In the end we pray the Lord to keep us away from those who are anger-ridden or given to lust.

But we have to possess these very passions in their elevated form when we rise from animality, and have been given power to convert this wild material into something tractable. It is wisdom which, with the help of knowledge and guidance, makes lust and anger take the form of beneficence, compassion, liberality, broad-mindedness, mercy, generosity, kindliness, justice, defence, courage, bravery, perseverance, strength of character, emulation, help, co-operation, fellow-feeling and the like. But inasmuch as our consciousness is very extensive, the same root passions assume also divers forms of wickedness if they remain unrefined for want of time and education. Then they will appear as stubbornness, vengefulness, rancour, avarice, cowardice, degradation, jealousy, backbiting, lying, flattery, and so forth.

Thus it appears that Anger and Love may take the shape of good or evil. The two passions, Anger and Love, will assume different forms under different circumstances. Good guidance beautifies them into nobility; wrong guidance makes them a curse. In their natural form, they are good so far as animals are concerned, but when transferred into the human frame, they tend to become evil.

The hundred Excellent Names of God, in the Qur-án, give us all the noble forms which these passions will assume, when refined, and these have been summarised in the four Attributes mentioned in this Chapter. Some theologians speak of love as the most excellent attribute of

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God. The Western Church calls its God, the God of Love. But some of its theologians have begun to realize that love is not without its ignoble side. Noble aspects it has, without doubt, aspects which may rightly be ascribed to God, but, in its commoner forms, it is not without danger. For instance, the condonation of, or connivance at, wrongs committed by others, though actuated by love, is not desirable in every case. Euphemism may call it forgiveness, but if it does not serve to check evil, or if it creates stubbornness in the culprit, it is of no service to humanity. Let the Church examine the doctrine of Atonement. It is said that God so loved man that He gave His only begotten son to pay the penalty for man's sins. This might be regarded as a piece of Divine Love and a good way of being cleansed from sin, but if the doctrine has, in practice, produced evil results, encouraging the sinner to commit yet more sin, how should the Lord be adored for the display of such a Love, which has proved to be most pernicious to our moral sense? The Church is the only institution which can boast of having more criminals among its ministers than any other creed or cult, as has been proved by criminal statistics, and this is nothing but the natural outcome of such teaching and belief. A clergyman is but demonstrating the strength of his belief in the Atonement when he indulges in sin, for, indeed, even the sins, which he has not yet committed, have, according to his belief, already been pardoned. I am speaking not of theories, but of hard facts. If Christendom has shown such a laxity of morals, it is simply and solely on account of her belief in the Atonement. The principle is, admittedly, an outcome of the so called Divine Love. But love in the abstract should not be a Divine attribute. Now, we read of *Al-Wadud* as one of the Names of God set forth in the Holy Qur-án. It refers to that intensity of attachment which would induce its possessor to do anything

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and everything for his beloved. It means love in its general significance. But the four Attributes that represent all the other Names do not include *Al-Wadud*. They name the Lord *Rahmán* and *Rahim*, the second and third Attributes of God, and these are the highest forms in which Divine Love exhibits itself. They stand for Beneficence and Benevolence.

The Muslim God, therefore, is the God of Love, but Love in its highest form. Even His fourth Attribute—The Owner of the Day of Requit—speaking as it does, of forgiveness as well as punishment, is again an indication of Love though in a harsh form so far as it has to do with punishment.

It also solves another difficult problem—the problem of good and evil. There is no kind of good and evil in human society in which lust and wrath do not appear in one form or another. The two passions are at the root of everything. Though they serve a good purpose among animals, yet they tend to assume an evil character when they appear in us, which shows how a thing that was originally created for good, becomes evil under a change of circumstances. Evil, therefore, has not been created by the Lord—it is a subsequent growth promoted by circumstances—an after acquisition of man, who, through his inordinacy and ignorance, has made wrong use of the Divine Gift. These animal passions are a curse if they remain unrefined, but they become blessings when we bring them under control. We have good material in abundance to work upon. The only thing we want is guidance. How rightly it has been said that this Chapter represents the highest outpouring of the human soul. Having all the material necessary, we should be insulting Providence if we approached Him with further demands. The only prayer that we can rightly utter is : “ Show us the right path ”—the path of those who have been blessed,

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and who know the way to make the right use of the materials given them. It shows the necessity for Revelation, to set us on that right path. We get some guidance through experience, or through the troubles and trials of life, but our rude passions, which are the least of gifts, cannot, simply by such experience, become advanced morals. This is where we need guidance from above. It has always proved a most difficult task to sublimate animality into true humanity. History has seen a succession of civilizations. They possessed everything, but if one nation gained supreme power at any time, it trampled down the rest, and reduced them to nothing. So it was with the Egyptians, and the Persians, the Greeks and the Aryans. A large portion of humanity,—namely the “Untouchables” of India—is still groaning under the tyranny of the last-named civilization, but the combined evil of all has reached its height in European civilization, whereof the guiding principle is selfishness, seeing the strength of the powerful only in the weakness of the subject races. All these evils are the undesirable forms of Wrath and Lust. They need true refinement if they are to be converted into high morality. Had the Holy Qur-án ruled these nations, the case would have been very different. They possess good material which we Muslims have lost through our own laxity and self-indulgence, but lack of moral guidance has cankered their very idea of civilization. This shows again that we need guidance from the Lord, guidance which the world can never find unless it has been revealed through God’s Messengers.

This also defines the real qualifications of a Prophet. No man can claim to be a prophet unless he brings teachings to reform these passions. Wrath and Lust are the motive power of all human actions. They will develop into the highest civilization if they are properly trained.

THE CREED OF PROGRESS

For such teachings we need a prophet. He must give proofs of his having communication with the Lord, but the mere Divine communication is in itself no proof of his messengership until he can show that he has received some principle of guidance at a time of special need. This is the only criterion of messengership. We find it partially in the teachings of Krishna, Ramchandra, Confucius, Buddha, Moses and other Hebrew Patriarchs including Jesus, but the Messengership becomes complete in Muhammad. There have been various persons of a saintly character in Islam, who were honoured with revelations from God. They were in communication with Him; but though we do not find even this spiritual progress in any other religion, they could not claim prophethood, as their teachings do not show any tenet that may curb the animal passions and transform them into high morality.

The Chapter is only a preface of the whole Book. If this Chapter teaches us to pray to the Lord for guidance, the rest of the Book brings us the answer to our prayer. In this respect the Book appears to me to be nothing short of a miracle. The Chapter was revealed to the Holy Prophet very early. It was either the second or the third revelation, and came within a year of the first Revelation at Mount Hira. Can the History of Literature throughout the world show us a single other instance of one who could give us in advance a true summary, as it were, of the work he was to compose during his coming life? All that the Holy Qur-án had to say concerning the physical, intellectual, economical, moral and spiritual progress of man, under varying conditions, was eloquently but briefly expressed in these seven verses. If no other man could do the same, the Holy Book must have come from God. Again, the language in which this early Chapter has been couched is the same as that used in the last. The rest of the Holy Qur-án does not show any improvement in this

respect. But this is not the case with any other author, whose diction and style always tends to become polished by the passing years. There seems to be no development of mind in this respect.

Spirituality comes after morality, but it does not lie in the cultivation of occult powers within us. Doubtless these are a sort of accretion to the spiritual life, but they may be acquired by unspiritually-minded persons as well. Real spirituality arises only from good morality, which in fact is morality in its advanced form.

Sacrifice is the distinctive feature of spirituality, seeing that it is the backbone of all morals. Bravery and generosity, for example, cannot appear in their best form apart from sacrifice. True spirituality lies in preferring others' need to our own. We must part with the means of comfort in our possession for the benefit of those who possess none, and no one can claim any spirituality without such sacrifice. If leading a life in accordance with Divine morals brings men to spirituality, the Holy Qur-án compresses, as it were, the whole list of Divine Names into the four which require us to look to the needs of others even to our own detriment. God does not stand in need of making any sacrifice. If He may be said to need anything it is but to give it to others, for blessings exist in abundance in His Creation, where, indeed, they are ever on the increase. The Lord of all is very bountiful, but our imitation of Him in this respect needs sacrifice, since we have to part with that which we have acquired through our own exertion. I can hardly imagine any form of spirituality which is not an advanced form of morality, but all our morality in its initial stages comes into being only when our physical nature is developed on proper lines.

Therefore we need a Revelation that is extensive enough in its teachings to regulate these various cravings

WESTERN YOUTH AND ITS BELIEFS

of our nature. The Holy Qur-án in this Chapter furnishes the basis of our creed and lays down principles of progress by which alone we can achieve salvation in its truest sense.

WESTERN YOUTH AND ITS BELIEFS

BY T. H. McC. BARKLIE

Everywhere throughout the Western world, in cities and villages, the Christian church is losing ground.

This statement at first seems rather sweeping, but it is backed by facts that the most bigoted priest or minister can scarcely dispute.

Spain is perhaps the most recent example of the Church's decay and a warning to all religions of the dangers of bigotry and narrow-mindedness. For generations the priests of Spain ruled their country with an iron hand; by crushing any one who seemed at all likely to oppose them; they managed to remain a power in the land to within a short time ago.

They supervised the lives of their people so closely that it was impossible to escape from their influence for an instant—even the very thoughts were laid bare in the confessionals.

They claimed the divine power of forgiving sins, and thus secured a weapon more powerful than anything that has been invented by man since he came on earth.

In spite of the priests and the power they wielded, however, the Spanish people were able to gain sufficient knowledge to see the evil of their Church's policy, and to abandon it, throwing off the shackles of religious slavery a few years ago. Unfortunately many of those who forsook their former superstitious beliefs have been unable to find anything to replace the ideas they had held. Although the priesthood could not stop the people of Spain

from realising the inadequacies and falsehoods of their own creed, they were successful in most cases in keeping from them the knowledge of any alternative religion.

The result of this is the anarchy and civil unrest which seems to reign throughout the whole country, in contrast, indeed, to the order and prosperity which was symbolical of the land under Muslim rule.

What has happened in Spain is happening in a more peaceful and unobtrusive way in all the countries of Europe and the Americas ; modern youth, impulsive and critical, is everywhere rebelling against the strict traditions of Mother Church.

In the British Isles as well as on the Continent, church congregations are steadily diminishing, for the young men and women of to-day find little to interest them in the pomp and ceremony which may have impressed their ancestors.

Some time ago I was present at a meeting of young men in my own city, who gather monthly to discuss topics of general interest ; one of them told me this story of an encounter he had with his parish priest, which shows the growing tendency to question the Church's authority.

One day when he happened to be away from home, the priest called on one of his periodical visits. Finding a book on another religion in the room he was shown into, he confiscated it and burnt it there and then. On the youth's return, he started to lecture him on the evils of reading books giving information on faiths other than his own.

One can imagine his astonishment when he was cut short in his learned discourse, shown to the door, and informed that if the volume was not replaced within a week legal action would be taken to ensure its recovery.

WESTERN YOUTH AND ITS BELIEFS

The good father was so afraid of the publicity his action would receive that he replaced the heretical book within the stipulated time. When I tell my readers that this incident took place in Ireland—a stronghold of Catholicism—they will realise that it is no idle statement to say that the Church is losing ground.

Science is refuting Christianity as surely as it is vindicating Islam. It is a good thing to destroy falsehood, but it is of little avail to do so if we have not discovered a truth to replace it.

If the younger generation fails to find a higher and nobler creed to replace the one they are losing faith in, the future of our civilisation will be in danger.

At the meeting I have already referred to above, nearly all the men were atheists, or else filled with vague beliefs of their own which failed to satisfy them. When I told them a few of the elementary points of Islam, I was gratified by the quick interest my words aroused.

“What we want is to find a creed,” said one of them, “a simple logical faith that will withstand the investigations of Science, and provide us with some high ideals to live up to.”

As he spoke, the idea came to me that he was only echoing the unspoken thoughts of his generation.

The Muslim Mission is doing everything in its power to spread the light of Islam throughout the Western world. It cannot reach everywhere, however, and it is our duty to aid it by distributing literature and information wherever we think it will be well received.

There is no need to say a word against Christianity; let it speak for itself. To dispel the clouds of misrepresentation surrounding our Holy Prophet and his message to humanity, is all we need do.

Islam will spread in the West if only it gets more publicity, and this should be the aim of all of us from now on.

ISLAMIC REVIEW

AN INVITATION TO JAPAN

BY THE HON'BLE SHAIKH M. H. KIDWAI OF GADIA

Mr. Bernard Shaw in one of his books made the prophecy that within a century Europe will accept Islam, and when asked to confirm it wrote :—

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phase of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of to-morrow as it is beginning to be acceptable to the Europe of to-day. The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were in fact trained both to hate the man Muhammad and his religion. To them Muhammad was Anti-Christ. I have studied him—the wonderful man, and in my opinion far from being an Anti-Christ he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness. But to proceed, it was in the 19th century that honest thinkers like Carlyle, Goethe and Gibbon perceived intrinsic worth in the religion of Muhammad, and thus there was some change for the better in the European attitude towards Islam. But the Europe of the present century is far advanced. It is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction. Already even at the present time many of my own people and of Europe as well have gone over to the faith of Muhammad, and the Islamization of Europe, to use the expression of your own query, may be said to have begun.

I personally do not think that it will take as long as a century for Europe to be Islamised. If it waits for a century the problems confronting it, which are leading it and its civilization fast to a dismal abyss, will have gone sufficiently far to wreck it to the extent that it may take centuries to reconstruct it once more even under the powerful influence of Islam, as it took after the Dark Ages of Europe when the rationalism of Islam brought it out into the light of reason and knowledge.

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Undoubtedly Europe is ill—dangerously ill. The moral depravity, the class-war, the economic upheavals, the greed of money and of exploitation, the jealous and fiery struggle for supremacy, the callous blood-sucking of the weak, the mutual envy and suspicion, the relentless fight for the dwindling markets on the one hand and excessive industrial development and sweating factories on the other are all unhealthy symptoms. Russian Bolshevism is no cure although it is a revolt from the system prevailing in Europe. It has powerfully attacked it in its several aspects, but in other respects it has made cure worse than the disease, more particularly on the moral side of it. All human sense of morality is disappearing from Russia. In other respects also Russian surgical operation over the old body politics and systems of Europe is showing signs of failure—even of blood poisoning. The only cure is Islamisation. The remedy to be effective must be applied without any loss of time, and Europe as well as America must accept Islam soon if they want to be saved. They cannot wait for one century—not even a quarter of a century.

But I invite Japan to anticipate Europe and also America, and to act immediately. This is just the time for Japan to accept Islam and take the lead of the whole of Asia in its hands. It was through Asia that the world was civilised. Let Asia again save the present civilisation from collapsing. Japan under Islam can do it. Islam if properly understood can offer the best possible solution to all the problems,—social, economic, political and moral—that are puzzling the world to-day, as Mr. Bernard Shaw says : The Woking Mission, H. H. the Agha Khan and my humble self will do all we can to help Japan in understanding Islam properly in its different aspects so as to enable Japan to work out all its progressive beneficial movements under Islam.

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Progress is the very essence of Islam. The daily prayer of Muhammad himself was : " Knower of all ! increase my knowledge."

Every progress which Turkey or even Russia wanted to make could be made under Islam provided it was for the good of humanity. Mr. Bernard Shaw says that if a man like Muhammad were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness. There is no need of " if " and " like Muhammad." *Muhammad himself is there as he was over thirteen centuries ago.* He is the only man known to history who has proved himself to be deathless. He is the most historic figure whose even most private life and works are known to-day just as they were known to his own contemporaries. He is the living guide for all ages. Let Japan accept him as its guide, and he will, through Japan, bring " the much-needed peace and happiness " to the world.

Japan has recently withdrawn from that pseudo-international body of a few years' standing called the League of Nations, which is unjust, ineffectual, unpowerful and unhelpful to the down-trodden weak people, and which is dominated by a couple of selfish strong powers. If Japan accepts Islam it will not only join but lead the real international brotherhood which has existed for over thirteen centuries in ever-increasing numbers and which has been making an annual practical, continuous, unexampled international demonstration of the oneness of humanity from the very time of its birth up to the present date.

Not China alone with its forty million virile Muslim population, but the whole of the East and the West, from Tokio to Morocco and Java to Philippines,

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will accept the leadership of Japan, if Japan is Islamised. Had Turkey not been foolish and short-sighted enough to give up the lead it possessed, which would have been far more strengthened now that Turkey was on a progressive trend, Japan could hardly have got its opportunity. But at this moment the leadership of the whole of the East is vacant, and the civilisation which is called European is also in the melting pot. Let Japan come forward to lead the East and to reshape the European civilisation. This cannot be done by physical and material powers alone. Japan has sufficiently strong army and navy to conquer China but *not the world*—not even the whole of the East. But if it gets at its back the world-wide power and sympathy, material and moral, of Islam, world conquest would *not* be impossible for Japan.

Materially Japan is the first progressive Nation in the East, probably in the world. What it needs is the moral electric current which Islam and Islam alone engenders to keep the material strength free from self-destroying elements that are inherent in the European civilisation and power and which if left alone will prove as destructive to Japan to-morrow as they are to Europe to-day.

In the darkest history of the world Islam raised a brilliant torch through the most barbarous race of the time—the Arabs—which soon illuminated the world. Another dark period in the history of the world is arriving. In fact the eclipse has already begun. It will soon be full and cause a deeper darkness than was ever known to the Earth. Let Islam again come to the rescue and raise the torch, this time through an intelligent and progressive nation like the Japanese. The task before Islam in the beginning was to dispel ignorance and to bring human reason into play. Now the task will be to solve these problems which the very intelligence and material progress of man has produced. It used

the Arabs as the instrument for the first object. Now let it use the Japanese. In the course of the past thirteen centuries nation after nation has profitted itself by accepting Islam. After the miraculous Arab advance came the Persians, the Moors, the Egyptians, the Afghans, the Moghuls and the Ottomans, etc.—all profitted from Islam—Ottomans the most. What were these Turks before they accepted Islam? They were nothing better than the wolf they worshipped—a scourge to the people of the place where they arrived. But as Muslims they produced Muhammad the *Fateh*—conqueror of the invincible Constantinople, and Sulaiman the Magnificent. As Muslims the Ottoman Turks carried their conquest to the gates of Vienna, and their cousins the Great Moghuls as Muslims established an Empire in India which was more civilised and enlightened than any empire at the time anywhere in the world. Even to-day all the men and women who are taking a leading part in the modern progress of Turkey, Persia and Afghanistan are the products of that Muslim culture and civilisation which was far from being at its best. It had degenerated, yet it has produced Mustafa Kemal, Nadir Shah and Reza Shah and thousand of others, men and women who are working under them to modernise their country.

Alas! While in India the Muslim Empire has been lost altogether by the Great Moghuls because of the degeneration of the successors of Akbar and Aurangzeb, in Turkey the leaders of the Ottoman Turks have left in them no aspiration for any international position or any world Empire. They seem to be content now to live as a tenth rate petty State. They have given up (at least the present day leaders have) the standard of Islam.

Now is the time for a new nation to take up that standard in its hands. Before any fortunate European

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Nation—it may be Russia itself or vanquished Germany or even England—gives birth to the new Nation and takes up the torch of Islam in its hands, which according to Mr. Bernard Shaw is likely to take a century, but according to my calculation not more than a quarter of that time, let Japan come forward with that standard, that torch in its hands which can illumine the world, let Japan give birth to that new nation. It is the Muslim belief that even if a hundred years old person were to accept Islam, he will be taken to have been born as a new man the very instant that he chooses to accept Islam. So Japan if it accepts Islam will be hailed by four hundred million (400,000,000) inhabitants of the Globe as a new nation born to lead the East and through it to bring all the world the much-needed peace, happiness and prosperity. Japan will at once acquire a unique international position, and if Japan succeeds in organising that world-wide brotherhood which is the essential principle in Islam and is inherent in all the Muslims throughout the world, it will be able not only to draw a life-giving moral sympathy, but will also be able to have lent to it material support of millions of kindly customers and helpers throughout the world. Muslim nation is a generous nation. It is not a nation of ascetics. It is encouraged by Islam itself to possess all the good things of this world with those of the other. Unfortunately Europe has got a mechanical superiority over it for the time being because the Muslim nation neglected science and industry, although the Holy Qur-án had informed over thirteen centuries ago that not only air and water and other elements were made subservient to it, even but all that was between Heaven and Earth, including the Sun and the Moon. So now throughout the Islamdom, Japan alone will be a nation advanced in industry, mechanism and invention, and the whole Muslim world will prefer to patronise the goods made in

Muslim Japan bearing Islamic legends and names to all others of the same kind and value. Probably it will be possible to have the Khilafat also transferred to the present King of Japan when he becomes a Muslim through the kindness of the present Khalifa. Nor will Japan have to give up a single one of its ethical or moral virtues and qualities. Islam accepts the prophets and inspired Teachers and Reformers of every race and every country. God declares repeatedly in the Holy Qur-án that He sent Warners and Teachers to every nation, every people, and all those should be respected by Muslims *equally* with Muhammad himself, who was the final Teacher—the ever-living Teacher—the Teacher who has revived and purified the good points in the teachings of all the Teachers and Reformers who went before him—the Teacher who was put before Humanity the most *perfect ideal* to elevate human character and make our lives sublime at the same time as we are made good citizens of the world and a universal real brotherhood is brought into existence on this Earth. Islam declares that not one atom weight of good done by any man or woman will be wasted or will remain unrewarded and every soul is responsible for all it earns.

In fact the moral code of Islam is perfect and its chief beauty lies in the fact that all of it is practicable and is in harmony with Nature. So by accepting Islam Japan will not lower in the least its moral or spiritual standard, but will add a hundredfold to its political strength and its world-wide international position.

Japan through the ever-living Muhammad can indeed be the conqueror of the world at the same time that it can be the Saviour of Humanity. And so I invite Japan to Islam which is not only the best religion presenting a conception of God that is extremely beneficial to Humanity but which

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is also the best institution, when properly understood, for social or political life of man on this earth as was demonstrated by nation after nation when it followed Islam truly and sincerely.

THE MUSLIM SOCIETY OF GREAT BRITAIN

The Muslim Society of Great Britain is an organization representative of Muslim interests, irrespective of sect, in this country and abroad, propagating authentic knowledge of Islam. Since the infusion of new blood into the direction of the Society in October last year, really wonderful progress has been made. It has been hard uphill work for the Executive, but now the foundations are well and truly laid. A great expansion of activities is in hand. The membership has more than doubled in recent weeks. But this is not enough. We want every Muslim who can do so to join the Society. This is his duty ; for only by widespread support and co-operation from every member of the Muslim community can the Society accomplish its object to the full for the furtherance of Islam and for the benefit of all Muslims—both in Great Britain and overseas. Bulletins, of which this is the first, will be issued now at frequent intervals.

ISLAM'S OPPORTUNITY

Formal religion in England is rapidly dying. The Churches do not attract, they repel. Thousands are conscious of the intellectual dishonesty of clergy and priesthood. In the darkness the people grope ; for there is an immense curiosity manifested towards things religious. A new and different Christianity is being evolved—a Christianity having little in common with that of previous centuries. Is it not the duty of Muslims to light the way and to give a helping hand ? Let Muslims

everywhere proclaim that Islam is the true Christianity. Let it be known everywhere that he who accepts the Qur-án has indeed taken hold of a firm handle.

Spiritualism, too, moves forward to Deism. Let it be emphasized that the revelations given to Moses and Jesus, and Muhammad (for had they not real access to Allah?) were infinitely greater than those which Spiritualists have received. The movement must be accelerated. From Deism Islam must result.

EID-UL-AZHA AND FRIDAY PRAYERS IN THE EAST END OF LONDON

The festival of Eid-ul-Azha was celebrated for the first time in England under the auspices of the Society. We take this opportunity to thank the Trustees of the Woking Mosque Trust for their officially recognising the Society, thus enabling it to take greater part in the activities of Muslims.

The Eid was a very successful function. More than 250 friends—Muslims and non-Muslims—participated. We are sure it must have gone a long way to impress upon the minds of non-Muslims the far-reaching effects of the teachings of Islam which alone has materialized the ideal of the brotherhood of man which still remains a dream in all other religions. We thank heartily all our friends who helped us financially in making it a success.

It has long been felt that the holding of Friday Prayers at some centre in the West End of London does not meet with the needs of our brethren living in its East End. Our friends will be glad to know that this long-felt need has been fulfilled with the co-operation of Mr. Sanaullah and Mr. Babonau. We have succeeded in organising Friday Prayers at 189, High Street, Poplar, E. 14, at the house of Mr. Ghulam Nabi. The whole of the London Muslim community is deeply indebted to him for placing this accommodation at our disposal on Fridays.

THE MUSLIM SOCIETY OF GREAT BRITAIN

Steps are being taken to acquire a permanent place for Prayers and religious instruction of Muslim children in the East End of London. Col. Nawab Sir Umar Hayat Khan has kindly promised co-operation in this most urgent need.

Mr. Walter Williams, our new brother in Islam, who is an architect, has drawn up plans for the building of a suitable house in East End at a very moderate cost. It is hoped that a committee will be organised to push the scheme.

FRIDAY PRAYERS AND LECTURES

During the last two months Mr. Sanaullah has been conducting the Friday Prayers, whereas the Imam of the Mosque, Woking, has been devoting his time to the Prayers in the East End of London. Mr. I. I. Kazi, Bar-at-Law, Fellow of the Philosophical Society of England, has been delivering lectures after the prayers. We wish we could find some more suitable place in the heart of London for evening lectures, where his learned discourses on Islam and study of comparative religion could be made available to a larger and wider public.

A *conversazione* takes place every Thursday at 45, Bassett Road, London, W. 10, at 8 p.m. where Islam and other current topics affecting the welfare of Islam are discussed.

LADY EVELYN COBBOLD

We offer our congratulations to Lady Evelyn Cobbold on her meritorious task of having performed the Hajj—a duty incumbent on every Muslim and Muslima. Time is not far off when more men and women from these countries will travel to Mecca to experience visually the miracle which this institution of Islam has wrought in the world—creation of a veritable league of nations. Hajj is the only great token of the fact that all mankind is one people.

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EXECUTIVE OF THE SOCIETY

In order to strengthen the executive Mr. I. I. Kazi was pted as its member. Mr. Kazi is a valuable acquisition to Muslims in England. His erudite lectures are much appreciated by Muslims and non-Muslims. Secretaries will feel grateful if any philanthropic and living in the centre of London could place a spacious room once a week at the disposal of such friends as would to attend lectures organised under its auspices.

Lack of central accommodation is hampering our activities. Friends who have got rooms they can conveniently place at our disposal may please communicate with Secretaries.

MUSLIM CHILDREN

Children born in Muslim families are a pressing problem more often than not, they grow up as Christians or are most unfamiliar with their religious traditions. Owing to lack of co-operation of parents, we have not been able to carry out our programme in this important direction. However, our sincere thanks are due to Mr. Sanaullah and Babonau at whose house a few months ago a start was made. It is to the untiring zeal of these two gentlemen that we have been able to teach five children to read Prayer in Arabic.

PRESS CUTTINGS

Much work can be done if our friends could send to us newspaper cutting relative to Islam and Muslims which they think should be commented upon, criticised or added to. We will welcome press cuttings from abroad. Parents living in the neighbourhood of 23, Friern Road, N. E. 24, where these classes are held every Sunday afternoon, should avail themselves of this service.

THE MUSLIM SOCIETY OF GREAT BRITAIN

Parents are requested to communicate on this matter with the Secretaries who would do their best to organise a centre for the welfare of their children for religious instructioin. Any suggestions you may like to make will receive close attention of the Executive.

ISLAMIC REVIEW AND ISLAMIC LITERATURE

Members can get the *Islamic Review* at half its annual subscription which is s.7/-. You can do great service to Islam not only by reading it yourself, but also by asking non-Muslims to read it. Mr. Lovegrove, our Vice-Chairman, tells us how he leaves his copy of the *Islamic Review* on his table to invariably find it "gone." You need not be obtrusive. Much work can be done by literature. The literature produced by the Woking Muslim Mission deserves the attention of every Muslim. The Qur-án says "Convey to others what has been revealed to you."

THE WOKING MOSQUE

In the death of the late Khwaja Kamal-ud-Din not only the Woking Mosque, which owes its fame mainly to his activities and self-sacrifices, but also the whole of the Muslim world lost a great gallant fighter for Islam. We regret his loss more at a time when we feel that we wanted his advice and guidance most. But Allah's ways are mysterious, and we have to bow our heads to His will.

So that there may be closer co-operation between the Society and the Woking Mosque, the Executive elected the Imam of the Mosque as its *ex-officio* joint secretary. This we are sure will be very welcomed by all who are interested in the progress of Islam in this country. By this step we have succeeded in getting the help and service not only of the Woking Mosque, but also of the Woking Mosque Trust Fund whose Trustees are: the Rt. Hon. Lord Headley, Nawab Sir Umar Hayat Khan and Dr. S. S. Muhammedi. We are anxious to secure the co-operation of parallel organisations working in the interests of Islam.

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AFFILIATION

The Society is gradually strengthening its position and increasing its influence and prestige by affiliating with other Muslim organisations all over the world. Muslim Societies in Canal Zone, U. S. A., Germany and Egypt have been approached on the subject. Good results are expected from this line of action. Friends travelling to these countries should communicate with us for information.

NEGRO PROBLEM AND ISLAM

The victimisation of Negroes in America is still going on. The trial of the nine Scottsboro boys who were arrested on a charge of assaulting two white girls who themselves denied it is a fresh case in point. At the first trial a crazy mob of ten thousand clamoured for a real lynching on the spot. The case has lasted two years. Such racial prejudices could not exist in an Islamic country. We mention this fact not with the idea of arousing racial hatred—such an idea is far from us—but with the idea of emphasising the importance of dissemination of Islamic teachings in America and other countries. Islam alone can break the barriers of hatred.

ABDUL MAJID,

AHMED BENNETT,

The Mosque, Woking.

SECRETARIES.

INTRODUCTION OF ISLAM IN PANAMA

The Divine Message of *Lā ilāha illā 'Ulāh Muḥammad u'r-Rasūlu 'Ulāh* that came to the illiterate recluse in the Cave of Hira through the medium of the Archangel Gabriel, has at last dawned on the minds of many in the city of Panama. It was through the commendable efforts of

INTRODUCTION OF ISLAM IN PANAMA

Jackson and D. W. Ross that Islam appeared in its true colour to a few, numbering about twelve, who being convinced of Islam as the natural religion of man, accepted it as their faith. But, unfortunately, owing to the absence of a guiding hand, no further progress was made. Some of these friends in their zeal for the furtherance of the Cause of Islam for four years, had the good luck of becoming acquainted with Brother Ali Ahmad, who is the Imam of the Islamic Society of Colon. These brothers were greatly heartened at the encouragement they received from him, who soon saw the desirability of convening monthly meetings. Accordingly, meetings were held every month, when friends were invited to attend by Brother Ali, who explained to the visitors the significance of Islam and its contributions to moral and spiritual enlightenment of mankind. Thus, Islam found its way into the hearts of many who have now become its advocates. They are beginning to appreciate the value of its teachings.

In the month of April, 1932, a meeting was held at the residence of Brother Jalal-ud-din Aird, calling the attention and co-operation of the East Indian Muslims, resident in Panama, for the purpose of the Blessed Cause. The East Indian Muslims responded to the call in a manner that commends them greatly as the servants of Islam, and, due to their sincere zeal, the Islamic missionary work is making steady headway.

In a special meeting held on May 8th last, it was decided to begin the operation of the Islamic Mission in the city of Panama definitely, for which purpose a hall was rented. The activities since then have shown great promise for the future, and the result that these activities have brought about, through the Grace of Allah, is neither unsatisfactory nor discouraging. The converts exceed forty in number. The crescent conveying to us the message of joy and enthusiasm was seen on the 25th of

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January last, in the Western Horizon. The 'Id prayer, was performed in the Mission Hall on the 26th January last, at 9-30 a.m. This day may be termed as the turning-point in the history of the Republic, as having seen for the first time the establishment of a universal brotherhood. The address on the occasion, following the Prayer, was given by Brother Fazlul Karim (First Vice-President) explaining the significance of Ramadan as a great instrument for the moulding of our character.

The Islamic Society in Panama has the advantage of being under the guidance of a Board of Directors. For the sound working of the Mission, it has been decided to hold public meetings twice a week ; while the remaining days of the week are allotted to an instruction class.

We wish to place on record our appreciation of the noble efforts and zeal of Brother Ali Ahmad, who saw to the sound establishment of this Islamic Society, that aims at the introduction of the true religion of Jesus, lastly preached by the Holy Prophet of Arabia. Let Him do His share, while we do ours.—*Amen*.

ABDULLA MORRIS,

PRESIDENT,

The Islamic Society, Panama City.

A QASIDA

BY THE LATE PROFESSOR HAROUN MUSTAFA LÉON,
M.A., LITT.D., LL.D.

Some poets sing of Love, and some e'er sing of wine,
Such paltry themes as these I do not take for mine ;
Mine is a higher theme, 'tis of a nobler plan,
I sing of Allah's masterpiece, I speak of man.

When Allah Man created, He plac'd him higher far,
Than *hywan*,¹ Djinn and angels, e'er than the highest Star,
God's Prophet (Peace be on him !) was heard, one day, to say,
From a bright gem came angels, but man was made of clay.

Of pure fire the Djinn were made, no smoke therein had past.
Man is, of all, the highest, when pure be e'er his heart.
Praise be to Allah, Mighty ! The only God is He !
Five times a day give praises to Him, on bended knee.

And to Him render praises, there, while your knees are bent,
That, to the world, Muhammad *Rasul-Allah*² was sent,
Sing praises to the Prophet, the last and greatest he,
For after him, no prophet this world shall ever see.

And, thro' your life, be thankful, for mercies to you given,
Allah loves the Faithful, whoe'er for good have striven :
Speak highly of the learned, praise ye the wise and good !
That is indeed a duty, keep which all Muslims should.

Sing ye in dulcet verses, praises of all that's pure,
Of women who are virtuous, of men who toil endure,
Of those, fighting for Islam, who were in battle slain ;
Of those who spite temptations, *al-Jannat*³ do attain.

Of those, with hearts grief-stricken, who to the end endure,
Of those laid low with sickness, Allah alone can cure ;
Pray Allah give them comfort, and then your voice loud raise,
With all the strength within you, His mercy thus to praise.

And if foul *Shaitan*⁴ tempt you, Repeat Great Allah's Name,
And bless Him for His kindness, and power to say, the same !

1 Animal. 2 Muhammad, the Prophet of God. 3 Paradise. 4 Satan.

ISLAMIC REVIEW

CORRESPONDENCE

KHAWAJA KAMAL-UD-DIN,

CLONTARF, DUBLIN.

DEAR SIR,

Some time ago I happened to come across a copy of your book "Islam and Civilization," while working in the library here. The broadminded outlook of Islam as represented in your book impressed me greatly. It seems to be the only religion which makes any attempt to keep in line with modern thought and culture. There is, I think, a great need for a creed or religion in the present day which would prove acceptable to the people who have grown out of the superstitious beliefs which have been forced on so many of us for generations in the name of Christianity.

I have a creed of my own—I do not believe in life after death in the form of a soul. I think that the good or the evil we do in this life lives after us—that is our heaven or hell. We have been born to do our best to improve this civilization of ours and to leave some good after us to help on the future generations to human perfection. I cannot imagine a God who could influence our lives or who could grant us any material benefits through prayer. If you really want a thing badly enough and it is a worthy object you strive for, I think you will gain your aim through the strength of your own will to get what you want. That, I believe, is what is meant by prayer; it explains to me the meaning of the various prophets' promises that prayers will be answered. In your book I do not think you mentioned very much about these two points.

I believe in birth control and I am sure if any of the prophets were living in our western cities to-day they would agree with me. Circumstances alter cases, and although "Be fruitful and multiply" is an admirable maxim in the wide open spaces, in a place where life can be easily sustained, or rather, where you can find work and the means to live. I do not think it is a good law in our crowded slum land.

If you lived here in Ireland you would see the awful misery brought about by the Church's enforcement of this law. Twelve children and their parents living in one room—existing mainly on the potato skins thrown out by their more fortunate neighbours next door. To bring a child into the world and face him with a childhood like that is surely more inhuman than to prevent his birth. You say that consciousness is the soul. Is it murder to kill a thing with no soul since it is not even conscious at that early stage? At least I cannot imagine a sperma microbe being conscious. I would like to read a little more about Islam and its aims and beliefs—can you recommend any books or pamphlets which would help me?

I would like to read the Qur-án, but I doubt if I would get it in English, and if I did I probably would not understand it.

If you can recommend any books and tell me where I could get them, I would be very obliged. I wonder if there are any of

your co-religionists over here whom I could meet and discuss a few points with.

I hope my letter will not trespass on your valuable time, but your book impressed me so favourably that I had to write you and tell you of my appreciation.

Trusting that I shall hear from you some time in the future.

I remain,
Yours sincerely,
T. H. McC. BARKLIE.

THE IMAM,

THE MOSQUE, WOKING.

CLONTARF, DUBLIN.

DEAR SIR,

I was pleased and interested to get your reply to the letter which I had sent to Khwaja Kamal-ud-Din a short time ago.

The copy of "Islam and Civilization" which you so kindly included has proved of great interest to several of my friends. It has already become one of my prized possessions as no one could possibly read it without being interested or impressed by its contents.

"Islam and the Muslim Prayer" interested me very much. I was surprised to learn that you require your followers to pray five times a day. I can understand that the recital of one or two short prayers as often as this is not asking too much of a devout believer. Surely, however, if one were to repeat the stipulated number of Rakats each time, the saying of prayer would become mechanical in many people. Western civilization as far as I see, does not leave very much time for prayers as long as these during the ordinary business man's day. After all, to remember one's God at the start of the day—to give Him a moment's thought at midday and a little more time in the evening is surely sufficient.

I know that speaking for myself I should find it hard if I were addicted to prayer to pray with sincerity more than three times a day.

As you said in your letter my beliefs are very vague. Far from being real beliefs I am afraid they are almost only disbeliefs in what I have been taught so far. Life after death and heaven and hell are my main difficulties. Islam seems to have much the same ideas as Christianity on that subject.

I intend to send for "The Sources of Christianity," a copy of the Holy Qur-án and some other books in about a week's time. At present I am reading a few religious books which may help me to understand things a bit better.

Thanking you for the interest you took in my letter and the literature you so kindly sent me.

I remain,
Yours faithfully,
T. H. McC. BARKLIE.

THE IMAM,
THE MOSQUE, WOKING.

CLONTARF, DUBLIN.

DEAR SIR,

I feel that I must begin this letter with an apology for trespassing on your valuable time. The copy of the Holy Qur-án and the other Islamic literature which I have received during the past few weeks has impressed me tremendously.

I find in Islam everything that I wanted from Christianity but failed to find there. The beliefs which I had before I encountered Islam were very vague—mainly, I suppose, because I had not really considered them sufficiently. You have offered me a religion which seems to me to be perfect in all its various aspects.

Despite the fact that I can find no flaw in your creed or code, I naturally hesitate to declare myself a Muslim as yet. For one thing, a belief which is easily taken on, like a garment, is just as easily shed or forgotten. It would be very easy for me to tell myself that I am a Muslim in spirit. If I were not prepared however to declare my faith publicly, I do not think it would mean a lot to me.

Before I take such a step I feel it not only a duty to myself but to Islam, to know my faith so well that I can defend it against the cleverest of critics.

As regards my actual beliefs, I find that I do believe in God as explained by Khwaja Kamal-ud-Din, that there is only One God appears quite natural to me, Angels I can accept allegorically and all the other fundamental beliefs of Islam I can accept. Life after death and heaven and hell which have always been my stumbling blocks are still a source of difficulty to me. Perhaps when I have read a bit more I will understand them better. I wish I could get over to Woking and have a talk with you or some of your fellow workers about your religion. Khwaja Kamal-ud-Din is right when he says that religion is getting out of fashion amongst the so-called cultivated people of the West.

I find it very difficult to get any of my friends to start a discussion having any bearing on religion, and even if I get any of them interested he is so prejudiced against Islam as a rule that discussion seems futile.

They invariably point to the Armenian Atrocities, the corruption of Turkey, the religious wars and the conquests made in the name of Islam. Sometimes I find it difficult to answer their criticisms, but as a rule I can reply to most of them.

I think it is a pity that you do not send some lecturers to the principal towns to explain Islam to those interested. I know that Islam is not a missionary religion in the sense that you do not try to force your religion on others. There must be many people, however, who come in contact with it only through books, like myself.

CORRESPONDENCE

A chance to discuss their views and have their criticisms answered would be a boon to these people.

I had better finish this letter before I trespass further on your time. I am not usually a long correspondent, but this is a subject I rarely have the chance to discuss at any rate with any one interested.

Perhaps when you hear from me again, I will be a "brother in Islam" to you.

I remain,

Yours faithfully,
T. H. McC. BARKLIE.

THE IMAM,
THE MOSQUE, WOKING.

SOUTHSEA, HANTS.

DEAR SIR,

Having seen a copy of the *Islamic Review* in the City Library with your address in, I wish you would be so kind as to send me a specimen page of the English Edition of the Qur-án.

I am on leave from Allahabad and in all probability will return there at the expiration of my leave if not there to some other place in India.

During my stay in India I have come in daily contact with Mohamedans and have found them exceptionally faithful both from a religious and a worldly point of view and in consequence have weighed up both Christianity and Islam—the latter being to my mind more likely to solve the world's difficulties and more satisfying to the spiritual needs of mankind than the former.

Whilst I am in England on leave and before returning to India I would like to embrace Islamism. Can you assist me please in preparing and offering myself?

Thanking you in anticipation of your very kind assistance.

I remain,

Yours very sincerely,
G. H. F.

THE IMAM,
THE MOSQUE, WOKING.

RYE SUSSEX.

DEAR BROTHER-IN-ISLAM,

Peace be on you!

I was very pleased indeed to receive your letter although sorry to hear that my choice of name was not made correctly. May I ask you to assist me in this matter?

The friend I referred to, and whose name I would have liked, was none other than your esteemed self. I have no other friends in Islam, for my country is still, unfortunately, nominally, Christian.

ISLAMIC REVIEW

It grieves me very deeply when I consider that I have, at present given no financial support to the Faith which I love and for which I suffer innumerable insults, even from my relatives. I am *one* Muslim among seven hundred orthodox Christians.

What a privilege is mine, to be able to live for Allah (to Him be all glory) alone!

My dear Brother, I am now going to ask a favour of you. Perhaps some kind Muslim reader of the *Review* could send me an old copy of the Holy Qur-án. I would be overwhelmed with gratitude. I detest begging, but as you realize my position, I appeal to you, before any one else, I have little money and work hard for what little I get. Allah is very good to me, and I thank Him five times every day for His goodness.

Hoping to hear from you soon,

I am,

Yours sincerely,

C. J. T.

MANSFIELD, OHIO,
U. S. AMERICA.

THE EDITOR,
The Islamic Review,
WOKING.

DEAR BROTHER,

I am enclosing herewith six dollars (6.00) for which I wish you would renew my subscription to the *Islamic Review* for one more year.

I also wish one year's subscription of the above esteemed magazine to be mailed to the Mansfield Public Library, Mansfield, Ohio, U. S. A. I feel that this magazine is a most excellent magazine and is doing wonderful work to our cause, and feel that it should be circulated among as many people as possible, and therefore I am having it sent to the Mansfield Public Library, so that every one in this vicinity shall have an opportunity to read the same.

I am waiting with great anxiety for "The Introduction to Holy Qur-án," by the late Hazrat Khwaja Kamal-ud-Din to be completed, and upon its completion I would appreciate it very much if you would send me about ten copies of the book, at my expense, so that I can distribute the same in this country.

Thanking you in advance for the courtesy asked.

I am,

Very sincerely yours,

MUHARREM NADJI.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e., the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

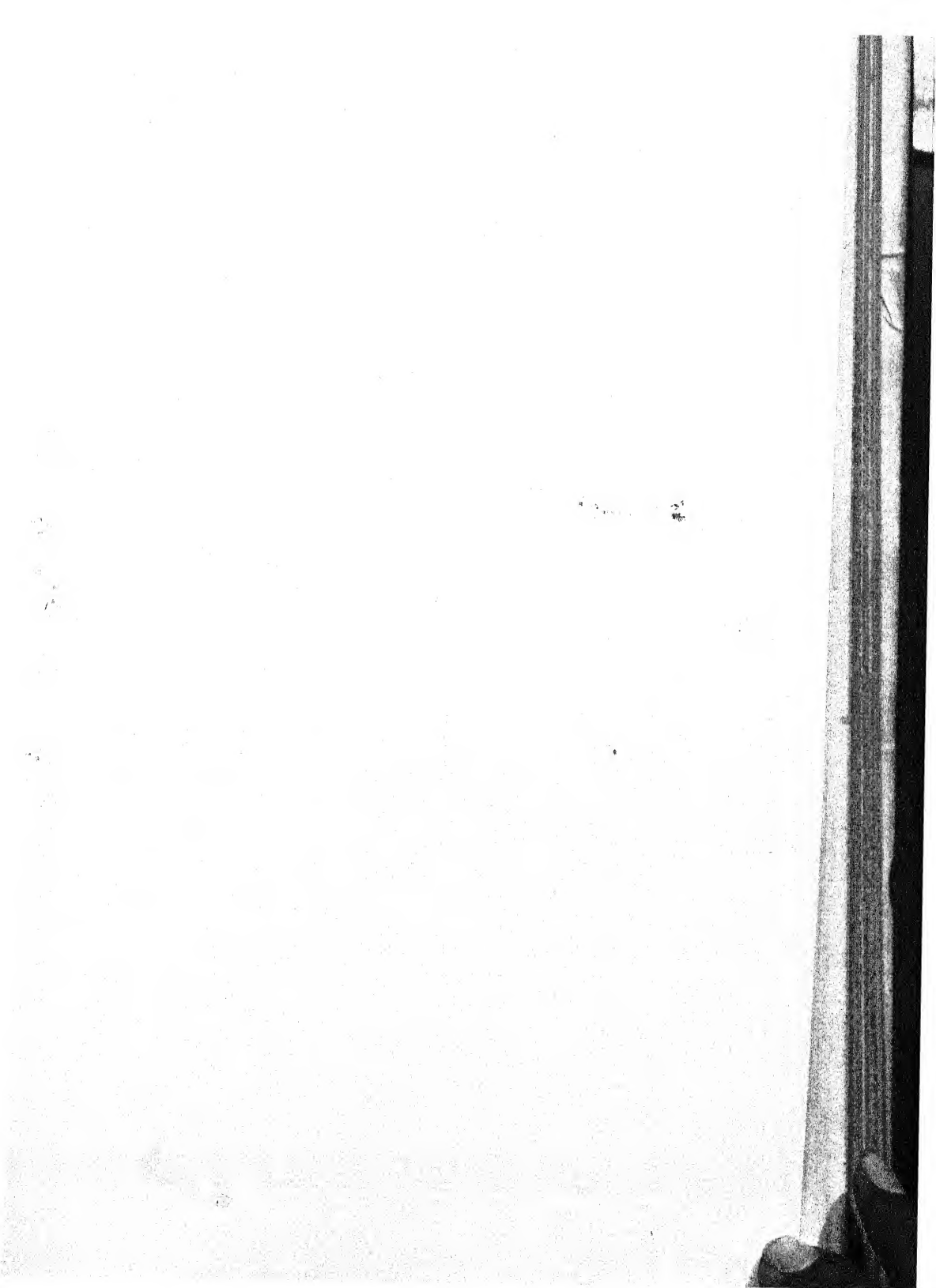
EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.





MR. SALIM R. DE GREY FIRTH.

TO OUR READERS

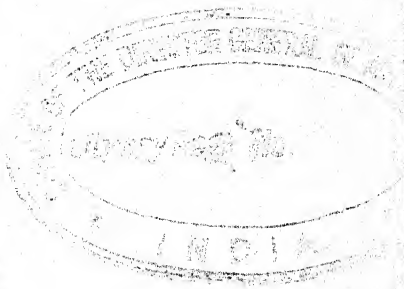
Uptill now we have been sending intimation cards to our subscribers informing them of the expiry of their subscription and the date of V. P. P's despatch. But from now on we will insert the following "Red Slip," in the Islamic Review which may please be considered as an intimation.

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THE ISLAMIC REVIEW

JUMĀDA 'TH THĀNIYA 1352 A.H.

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WHY I CONFESS ISLAM

To Africa, that land of sunshine, of the whispering palm and the tropic moon, where the pad-pad of naked feet on sandy soil and the full-throated laughter of happy people is ever in one's ears, I give my thanks.

When I first landed on its hospitable shores I was an ordinary callow English youth, content with the pleasures of the moment and with no thought of the Life to come, but when, five years later, I returned to England for the third time, it and its people had given me the clue to happiness. And happiness, to me, is spelt ISLAM—Islam, the only true faith. The only faith which can be accepted by any thinking individual, and the faith which alone can lead the suffering world towards the Light.

During my first tour in Africa I was ashamed to notice the way in which the coloured population was treated by

the Europeans, and to find that the Christian doctrine of the brotherhood of man was so completely ignored. I could not help reflecting on the unpleasant shock which awaited the native Christian converts when they left the shelter of the mission to take their place among their fellow Christians. Instead of the respect, sympathy and understanding which is always due to another soul and which, according to the teaching they had received, they had every right to expect, they would find, if such a thing were possible, that they had increased the antagonism of their co-religionists, and that they stood indeed further without the Christian fold than their pagan brothers.

In direct contrast was the very evident family spirit of the African Muslims, and the term "Muslim nation" took on a new significance for me. What could it be, I wondered, that bound them so closely together, when we Christians, in spite of our wonderful ideals, were as strangers to one another and ever ready to fly at one another's throats? Alas! At that time I had not read the Glorious Qur-án; that wonderful Divine Revelation that could move the strongest man to tears. I did not know that the magnificent example of Muhammad (May the blessings of Allah be upon him) shone like a beacon through the Muslim world, guiding his followers on the right path.

I had been brought up in the Christian faith; I had been confirmed, and attended Communion; I had blindly accepted the doctrines of the Trinity, the Atonement and the Divinity of Christ. But when I gave the matter a little thought I found that I could not believe in these dogmas. I was unable to accept them as the Word of God. And when I saw that Christianity was accorded lip service only by its followers; that when ethical and moral principles came into conflict with economics, the latter invariably prevailed; that when, in short, one's religion

THE POSITION OF ABRAHAM IN ISLAM

was apt to interfere with dividends, religion went by the board, then I cast around to find a faith that I could sincerely accept.

Imagine, if you can, my delight when I discovered that everything I read about Islam coincided with my own views, and that the teachings of Our Holy Prophet (Allah bless and keep him), answered all my questions. *Surah* after *surah* of the Holy Qur-án revealed to me the Truth, and I gave thanks to *Allah* that He had, in His mercy, accepted my Surrender.

SALIM R. DE GREY FIRTH.

THE POSITION OF ABRAHAM IN ISLAM

BY AL-HAJJ HAFIZ GHULAM SARWAR, M.A. (PUNJAB),
B.A. (CANTAB).

(Translator of the Holy Qur-án).

To us, who are born Muslims, the position of Abraham, in Islam, is quite clear, but critics of Islam in Europe and America have seldom if ever paid any attention to the pre-eminent position occupied by him. If they had done so from the beginning, a great deal of wrangling, misapprehension and trouble might have been avoided. But the critics of Islam in the West have up till now been mostly fanatical missionaries of the so-called Christian religion, and it has never been to their interest to represent Islam as it is. The truth, however, is that God Almighty sent the Holy Prophet Muhammad to revive and revitalise the faith of Abraham and to reunite the discordant elements of humanity under the banner of Islam—the only one religion from the beginning of the world to its end.

Before I go any further, I might say that every one either believes himself to be obeying the laws of God,

or pretends to be doing so ; and as Islam means obedience to the laws of God every one who is religious is really or nominally a Muslim. In fact, in my journeys round the world, wherever I had the opportunity of explaining the true meaning of the word Islam and the faith expressed thereby, I was always told by intelligent men that if that was so they were also Muslims. I do really hope that one day the majority of the men of understanding would be really Muslims.

But my object in this brief article is to point to the student of Islam in the West how broad are the foundations of our religion and how catholic are its principles. If Islam was adopted as the universal religion of the world, there would be no anti-Jewish or pro-Jewish movements in the world ; there would be no fights among the Protestants and Catholics in the camp of Christianity ; there would be no racial antipathies among the nations of the greater part of the world. They would all be united under the faith of their father Abraham.

Verses of the Holy Qur-án relating to this subject are so numerous that it is not convenient to quote them all or to comment upon them, and the position is so clear to us, born Muslims, that I only propose to give a few specimens and to make such comments on them as are quite obvious. Says the Holy Qur-án :—

Say : As to me my Lord has guided me to the Right Path : And upright faith, the religion of Abraham the single-minded, And he was not of the pagans.¹

And again :—

O ye who believe ; bow, and bow down, and serve your Lord and do good deeds that you may be successful. And strive in God's (path), the striving that is His due. He has chosen you and has not put upon you any hardship in the religion—the faith of your father Abraham. He has called you Muslims from before, And also in this (Qur-án).²

¹ Chapter 6, v. 162.

² Chapter 22, vv. 77-78.

These quotations are quite sufficient to show that Abraham was a Muslim, that he was single-minded and that he was not one of the pagans. The object of this repeated iteration in the Holy Qur-án is to call the Arabs as well as the non-Arabs to the faith of their Patriarch Abraham, and to point out that his religion was a purely Unitarian one, and that all the sects and so-called religions which had sprung up after his death were either untrue or perversions of the true faith of Islam. This argument applies to all the different religions of the world with equal force because God has repeatedly announced in the Holy Qur-án that He has sent a messenger to every nation with the message of Islam, and that Muhammad is not a new-fangled prophet. But I am confining this article, as far as possible, to the fact that the Holy Prophet Muhammad is repeatedly and strictly enjoined to follow the faith of Abraham. Says the Holy Qur-án :—

Surely Abraham was a leader (of mankind), obedient to God, single-minded. And he was not of the pagans. He was thankful for His blessings ; He (God) chose him and guided him towards the Right Faith. And we gave him food in this world ; And most surely in the Future, he is of the good. Then We commanded thee, saying : ' Follow thou the faith of Abraham, the single minded ; for he was not of the pagans. '

Nothing could be more emphatical than these verses just quoted above to show to the critics of Islam that in fighting Islam and rejecting it they are really and truly fighting their own religion which has its origin in the faith of Abraham, for the foundation of the Old and New Testaments rests upon the faith of Abraham. The greatest Reformer that God ever sent down to mankind was His messenger Muhammad, and those who reject him are the most reactionary creatures of God. In this 20th Century of scientific and historic research, it behoves all men of true faith to go back to the pure fountain of truth which has its source in the religion of Abraham. If the Western people do not like to be called Muhammadans (as they

wrongly call us) they should devise some other name for their religion on the condition that it be the religion of their father Abraham and not any doctrine poured out of the mouth of a so-called saint or rabbi.

The invitation of the Holy Qur-án to all those who believe in God and revelation stands to-day as it did over thirteen hundred years ago :—

Say : O ye people of the Book ; come to a saying, the same for us and for you : That we serve none but God, and that some of us take not others as lords besides God. But if they turn back, then say (you Muslims!) ‘Bear ye witness that we are Muslims.’ O ye people of the Book, why do you argue about Abraham—whilst the Torah and the Evangel were not sent down till after him ; Do you not understand ? You are the people who argued about what you had some knowledge, then why do you argue about what you have no knowledge ? And God knows, and you know not, Abraham was not a Jew, nor a Christian, but he was single-minded, obedient (Muslim), and he was not of the pagans. Surely, the most alike to Abraham of men are those who follow him, and this Prophet, and those who believe, and God is the Patron of the believers.—Chapter 16, vv. 120—123.

EXTRACTS FROM THE KORAN

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THE LORD OF LIFE

Praise be to God, the Ever-living.

Beauty of form and face may not endure !
Be not the captive of a passing flow'r,
How fair
So e'er !

Wealth may not last ! tho' luxury and ease
Enwrap thee round securely, what of death ?
Death taketh all !
Death winneth all !

Bethink thee, then, of what may live
For ever, while the endless eons roll,
Ageless, eternal,
Sorrowless, undimm'd.

What, when the world hath pass'd,
The sun grown cold, what then shall be ?
Know that ONE dieth not, ONE liveth yet,
Lord of all life, One Living Lord,
Merciful, Eternal,
Merciful and Mighty.

If thou wouldst live, thy spirit shall take life
From the Life-Giver by His Grace and Pow'r.
All else is vain ! remember this, vain ! vain !
Thy struggles but a frustrate agony—a pain
Revolving back upon itself again,
Pitiless, heedless, needless, in vain !

The way of life is righteousness,
And righteousness within the BOOK is writ
In letters of eternal life and love.

Go read !
Take heed !
And joy shall go beside thee in the path of peace.

W. B. BASHYR PICKARD.

ISLAM VERSUS CHRISTIANITY

[We have repeatedly commented on the change of attitude of Western people towards Islam. We print below the text of Rev. Canon Isaac Taylor's Address, as reported in the *Times* of London, which he delivered at the Church Congress of England. It lends support to our assertion that at last the Western people are being compelled by circumstances to admit the superiority of Islam, and to take a sympathetic view of things Islamic—Ed. I. R.]

Over a large portion of the world, Islam as a missionary religion is more successful than Christianity. Not only are the Moslem converts from paganism more numerous than the Christian converts, but Christianity in some regions is actually receding before Islam, while attempts to proselytize Muhammadan nations are notoriously unsuccessful. We not only do not gain ground, but even fail to hold our own. The faith of Islam already extends from Morocco to Java, from Zanzibar to China, and is spreading across Africa with giant strides. It has acquired a footing on the Congo and the Zambesi, while Uganda, the most powerful of the Negro States, has just become Muhammadan. In India western civilization, which is sapping Hinduism, only prepares the way for Islam. Of the 255 millions in India, 50 millions are already Moslem, and of the whole population of Africa, more than half. It is not the first propagation of Islam that has to be explained; but it is the permanency with which it retains its hold upon its converts. Christianity is less tenacious in its grasp. An African tribe once converted to Islam never reverts to paganism, and never embraces Christianity.... Islam has done more for civilization than Christianity. Take, for example, the statements of English officials or of lay travellers as to the practical results of Islam. When Muhammadanism is embraced by a negro tribe, paganism, devil-worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft at once disappear. The natives begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality

becomes a religious duty, drunkenness becomes rare, gambling is forbidden, immodest dances and the promiscuous intercourse of the sexes ceases, female chastity is regarded as a virtue, industry replaces idleness, license gives place to law, order and sobriety prevail, blood feuds, cruelty to animals and to slaves are forbidden. A feeling of humanity, benevolence and brotherhood is inculcated. Polygamy and slavery are regulated and their evils are restrained. Islam, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people ; while Islam introduces a civilization of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity and self-respect. Its restraining and civilizing effects are marvellous.

How little have we to show for the vast sums of money and all the precious lives lavished upon Africa ! Christian converts are reckoned by thousands. Muslim converts by millions. These are the stern facts we have to face. They are extremely unpleasant facts : it is folly to ignore them. We ought to begin by recognizing the fact that Islam is not an anti-Christian faith, but a half-Christian faith. Islam was a replica of Abraham and Moses, with Christian elements. Judaism was exclusive, Islam is cosmopolitan—not like Judaism, confined to one race, but extended to the whole world. Muslims acknowledge four great teachers—Abraham, the friend of God ; Moses, the prophet of God ; Jesus, the word of God ; and Muhammad the apostle of God. There is nothing in the teaching of Muhammad antagonistic to Christianity. It is mid-way between Judaism and Christianity. The reformed Judaism swept so swiftly over Africa and Asia because the African and Syrian doctors had substituted metaphysical dogmas for the religion of Christ. They tried to combat licentiousness by celibacy and virginity.

Seclusion from the world was the road to holiness, and dirt was the characteristic of monkish sanctity. The people were practically polytheists, worshipping a crowd of martyrs, saints and angels; Islam swept away this mass of corruption and superstitions. It was a revolt against empty theological polemics; it was a masculine protest against the exaltation of celibacy as a crown of piety. It brought out the fundamental dogma of religion—the unity and greatness of God. It replaced monkiness by manliness. It gave hope to the slave, brotherhood to mankind, and recognition to the fundamental facts of human nature.

The virtues which Islam inculcates are what the lower races can be brought to understand—temperance, cleanliness, chastity, justice, fortitude, courage, benevolence, hospitality, veracity and resignation. They can be taught to cultivate the four cardinal virtues, and to abjure the seven deadly sins. The Christian ideal of the brotherhood of man is the highest, but Islam preaches a practical brotherhood—the social equality of all Muslims. This is the great bribe which Islam offers. The convert is admitted at once to an exclusive social caste: he becomes a member of a vast confraternity of 150,000,000. A Christian convert is not regarded as a social equal, but the Muslim brotherhood is a reality. We have over much dear brethren in the reading desk, but over little in daily life. True, the Korán offered a material paradise, but the privileges attained in this world are a more potent motive.

The two great practical difficulties in the way of the conversion of Africa are polygamy and domestic slavery. Muhammad, like Moses, did not prohibit them; that would have been impossible; but he endeavoured to mitigate their evils. Slavery is no part of the creed of Islam. It was tolerated as a necessary evil by Muhammad as it

was by Moses and St. Paul. In the hands of the Muslim it is a very mild institution, far milder than negro slavery in the United States. Polygamy is a more difficult question. Moses did not prohibit it. It was practised by David, and it is not directly forbidden in the New Testament. Muhammad limited the unbounded licence of polygamy ; it is the exception rather than the rule in the most civilized Muslim lands, European Turkey, Algiers and Egypt. Polygamy, with all its evils, has its counterbalancing advantages. It has abolished female infanticide and gives every woman a legal protector. Owing to polygamy, Moslem countries are free from professional outcasts, a greater reproach to Christendom than polygamy to Islam. The strictly regulated polygamy of Muslim lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian cities and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Muslims. Let us first pluck out the beam from our own eye before we meddle with the mote in our brother's eye. The four evils of Muslim lands—polygamy, slavery, concubinage and license of divorce—are no exclusive reproach to Islam. Within our own memory, if not now, they have all prevailed in aggravated forms in the United States—a land nominally Christian, peopled by a race of English brotherhood.

Let us remember that in some respects Muslim morality is better than our own. In resignation to God's will, in temperance, charity, veracity and in the brotherhood of believers, they set us a pattern we should do well to follow. Islam has abolished drunkenness, gambling and prostitution—the three curses of Christian lands.

RAMADHAN

BY SALIM R. DE GREY FIRTH

Wealth and children are but an ornament of the life of the World; but the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope,—XVIII, 47.

And surely one of the best of good deeds is the keeping of the fast of Ramadhan. A learned Christian theologian has said that "true and ideal religion is the training of the human will into obedience to the perfect will of God"; and an accomplished Jewish Rabbi has stated that the intention of the various precepts and practices of the great faiths of the world is to train man's will into practical submission to God. In the Holy Qur-ân it is revealed that fasting is prescribed for us that we may ward off evil, and there can be no doubt that this is the primary purpose of the fast. That by the subjugation of the desires of the flesh and by the strict training of the will to perform acts which are against one's natural inclinations we may attain complete mental control and eschew evil, living for Allah alone. Muhammad (Allah bless and keep him) acted on this principle, and used to retire to a cave in the desert, and it was during the month of Ramadhan that he received the first Divine Revelation, and was visited by the Archangel Gabriel. As a natural consequence, the month of Ramadhan was, is and always will be, held most sacred by all Muslims as the month in which the Criterion for mankind was revealed, but the strict keeping of this fast in accordance with the example of our Holy Prophet (May the blessings of Allah be upon him) and as an honour to his memory must not blind us to the fact that the first principle of the fast is the bringing of an individual Muslim closer to his Lord. Each and every Muslim, who strictly observes this ordinance (and where, indeed, can we find a Muslim who does not observe it?) takes a definite step forward in the right direction, and, as each year passes,

draws nearer to his goal. At the great ceremony of *Id-ul-Fitr* he who has religiously fulfilled his obligations may look back with pride on his achievement, and give thanks to Allah for having given him the strength to resist temptation.

Let us, then, all pray that we shall not falter in this test, and say together : "Allah willing, Thou shalt find me of the steadfast,"—XXXVII, 102.

THE PRINCIPLES OF ISLAM

BY M. ABDUS-SALAM KHAN, M.A., LL.B.

Islam has been the religion of the world since its creation. Islam has been the religion of Adam, of Abraham, of Moses, of Jesus, of Zoroaster, of Krishna and of Buddha. In fact Islam has been the religion of all reformers and torch-bearers of mankind. For, what is Islam? Islam, which literally means entering into a state of peace, is nothing but a belief in two cardinal principles, *viz.*, belief in the Unity of God and in the Brotherhood of Man. These are the two fundamental and basic principles which are the essence of Islam and the source of all its beliefs and practices. Reformers of all times have invariably preached these two principles, and this is Islam in all its purity and simplicity. Therefore, we as Muslims believe them all to be prophets of Islam, and as such we are required to make no distinction between them.

But one may reasonably ask : why do we find so much difference between the religions of a Muslim, of a Christian, a Jew, a Parsee, and a Hindu if the founders of each of these religions preached the same gospel and showed the same path? And why is it that the religion of Muhammad alone is known as Islam? The answer is very straight and simple. There is not the least doubt about the fact that the founders of almost all religions preached the gospel of Islam—Oneness of God and Equality of Man; but after their passing away, those who called

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themselves as their followers drifted so far away from their real teachings that to all appearances their religion became a travesty of what they had taught and preached. To illustrate—Zoroaster, Jesus and Krishna all preached the two simple truisms, the Unity of God and the Brotherhood of Man. But after the founders of these religions had departed from this world, their followers drifted away from their teachings, and in the course of time their religions became associated with principles quite opposed to what they had preached. For example, soon after Zoroaster, the Zoroastrian priesthood invented the dualistic theory of Yazdan and Ahraman, one controlling the good and the other the evil. Christ preached the Unity of God in all its purity, but after him the church invented the strange doctrine of Trinity, three gods in one and one in three—a myth which still puzzles human understanding. Again Christ preached the brotherhood of man, but the church introduced the colour bar with the result that there are churches for the white and churches for the black. Simply by reason of his colour the black man is precluded from praying with the white man in his church. Again Shri Krishna preached the Unity of God and Equality of Man, but to-day Hinduism has devised hundreds of gods and is rent asunder into thousands of schisms of castes and creeds. In fact the most important political and social issue of the time which is attracting the attention not only of Indians but of the world at large is the question of Touchability and Untouchability,—a state of things devised by Hindu society which is now being deprecated by all classes alike.

Thus it is that in course of time all religions lost their original lustre and became a travesty of what their founders intended them to be. And it is, therefore, that when the Prophet Muhammad preached these simple truisms, his name became associated with the religion of Islam and he alone is known to be the founder of Islam.

THE PRINCIPLES OF ISLAM

As already mentioned the two cardinal doctrines of Islam are the Unity of God and the Equality of Man. And this faith in the Unity of God and Brotherhood of Man with its corollary the belief in the prophethood of Muhammad, who preached these doctrines in most unequivocal and clear terms, is all that a man is required to believe to call himself a Muslim and to become a follower of Islam.

As to the practical side of Islam, a Muslim is required to do good and to abstain from evil. To attain this end, he is required to conform to certain practices by which alone a Muslim can be distinguished from the followers of other religions. They are—

1. Belief in the Unity of God and Prophethood of Muhammad.
2. Prayers.
3. Fasting.
4. Zakat (a poor-tax).
5. The Haj (pilgrimage).

(i). I need not dwell on the doctrine of the Unity of God and the Brotherhood of Man, as of late these doctrines have found universal approval. As regards the Prophethood of Muhammad, one who not only himself preached these doctrines, but recognised all those who preached them before him, surely must be one of them, a messenger of God. And this is all that Muhammad (God's mercy be on him) claims for himself.

(ii). As regards Islamic prayers, they are not only simple but appealing and useful. The object of prayer, according to Islam, is to stop man from evil things and shameful practices. A Muslim is required to pray five times a day. The pre-requisite for offering a prayer is purity of mind, purity of body and purity of clothes. A Muslim is required to keep his person clean of all impurities. Then cleanliness of clothes is strictly enjoined.

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Before offering each prayer a Muslim is required to wash all the exposed parts of his body, *i.e.*, the hands up to elbows, the face, the back portion of the head and the feet up to ankles, at least three times each, and then alone is he considered to be in a fit state to offer prayers. The prayers are short, each taking from five to ten minutes. The first prayer is to be offered early in the morning before sunrise. Surely it is a good time for prayer and a necessary reminder to remember God and to begin the day's work in His name by invoking his blessings.

The next prayer comes off after midday when the sun begins to decline and man has finished half of his daily toils. He is again reminded of God, to seek his blessings and to abstain from evil, for it is likely that having been lost into worldly affairs he may forget his Lord.

The third prayer which comes in the afternoon marks the end of the day's labour and is a prayer of thanksgiving at the close of the day's work.

The fourth prayer is to be said at sunset, to sing the praises of God who brought the day to a glorious end.

The last prayer comes after sunset before retiring for rest.

Thus in the midst of prayer and remembrance of God passes the day of a Muslim's life, and thus is the Unity of God proclaimed at least five times a day by every Muslim.

The next most important feature of the Islamic prayer is that they are offered in congregation in mosques where no differences of status, colour or nationality exist. The king stands by the side of the slave and the rich by the side of the poor, and thus is the equality of man practically demonstrated five times every day.

(iii). The next practice to which a Muslim is required to conform is the fasting during the month of Ramadhan. I need hardly dwell on the advantages of fasting as this

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institution is found in almost all religions of the world, and the recent fasting by the political thinkers of India and other countries has brought it into prominence of late. Fasting in the Muslim sense is the complete abstinence from food, water and all sorts of sensual pleasures and from evil deeds and ideas, from the break of dawn to sunset. The main object of fasting is the control of self and of the senses; and its practical importance lies in the fact that it demonstrates the equality of man by giving a practical idea of human miseries and sufferings in the form of the pangs of hunger and thirst. For thirty days in the year every Muslim from the king to the beggar, the rich and the poor alike has to remain hungry and thirsty. Thus is the equality of man enforced. Secondly, the rich learns by the actual practice what the pangs of hunger and thirst mean to his poor and destitute brother, and this invokes in his mind the virtue of charity and compassion for those who are not so well placed in life.

(iv). The forth institution is that of *zakat*, alms-giving. *Zakat* means the setting apart of one-fourtieth of your income at the close of every year for the benefit of the poor and the destitute. It is incumbent only on those who possess a certain measure of property. The *zakat* is to be distributed among the poor, the orphans and the destitutes. The giving of alms by the rich to the poor and the receiving of alms by the poor from the rich are not only ways of remembering God and of practicing piety but also most agreeable demonstrations of brotherly sympathy and love.

(v). The fifth and the last thing that a Muslim as such is required to do is to perform the Haj, the annual pilgrimage to the holy city of Mecca, provided there is safety of journey and that a man has means for travelling back and of supporting himself and all his dependents in the meanwhile. Only those who possess these facilities

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are required to perform this duty. There, clad in a single garment, called the *Ahram*, the king and the peasant, the rich and the poor, the white and the black, the negroe and the European all assemble together and stand side by side before the Almighty, offering their prayers and proclaiming his Oneness and Omnipotence; and demonstrating in a most practicable way the equality of man. There, no one can claim superiority over the other by reason of his birth, colour, nationality or country. There, superiority lies in superior devotion and superior service both to God and man.

This is the religion of Islam and this all that a man is required to do to become a Muslim.

THE WOKING ACTIVITIES

"What is Islam?" a short article from the pen of the late Khwaja Kamal-ud-Din appears every month in our *Review*. It is also circulated in pamphlet form in thousands every year. The Woking Muslim Mission and Literary Trust publishes many pamphlets every year which deal with different aspects of Islam. Below we reproduce one of such pamphlets as we give to people who come from far and wide to visit the Shahjehan Mosque at Woking. During the last few months more than 600 persons visited the mosque. A visitors' register is kept.

As newspaper publicity is beyond our reach at our present stage of development, we propose to broadcast these pamphlets by post to tens of thousands of people living in England. Financial assistance in the carrying out of this scheme will be gratefully acknowledged by the Financial Secretary of the Woking Muslim Mission and Literary Trust, Brandreth Road, Lahore, India. Suggestions from friends are most welcome.

ABDUL MAJID,

Imam of the Mosque, Woking, England.

THE WOKING ACTIVITIES

THE MOSQUE, ORIENTAL ROAD, WOKING, SURREY

1. Stands for the religion of Islam, popularly mis-named Mohammedanism (Islam, an Arabic word, literally means 'peace') the religion of all the prophets and founders, the last of whom was Muhammad, a prophet very much misunderstood in the West on account of prejudices dating from the time of the Crusades.

2. Welcomes friendly discussions on religious subjects, either by interview or correspondence.

3. Holds special lectures, open to everyone and members of all denominations every Sunday, at 3-15 p. m.

4. Keeps a stock of books for sale which throw light on the religion of the Holy Prophet Muhammad as well as that of the organised Church.

5. Publishes a monthly journal, *The Islamic Review*, dealing with Islamic subjects.

6. Welcomes visitors who wish to see the interior at any time during the day.

A FEW SALIENT FEATURES OF THE RELIGION OF ISLAM WHICH ARE NOT GENERALLY KNOWN

(a) It is absolutely monotheistic—no division in the Godhead—prayers are addressed directly to the Invisible God. Muhammad is as much a prophet of God as Jesus, Moses, etc., but like all other prophets before him, he is every bit a human being. Islam has neither ritual nor priesthood.

(b) It abhors warfare except in extreme cases of self-defence.

(c) The position it has given to woman is still unapproached by the laws of the most progressive nations of the modern world. According to Islam, there is no difference between man and woman—materially, spiritually and morally.

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(d) It is the only religious outlook on life which can grapple with the problems of Communism and Bolshevism.

(e) It is a widely-admitted and an unparalleled achievement of Islam, that it has created a world-wide brotherhood of man under the Fatherhood of God.

(f) Islam alone has succeeded in abolishing all unconscionable barriers of distinction, nationality, colour and language.

ATTITUDE OF ISLAM TOWARDS OTHER RELIGIONS

'Every nation had an apostle' (the Qur-án, ch. 10, v. 47). No other religion but Islam recognises this truth.

SOME POPULAR MISCONCEPTIONS ABOUT ISLAM

It is wrong to think :

that Islam was spread by the sword ;

that Islam is synonymous with polygamy ;

that, according to Islam, woman has no soul ;

and that the Islamic conception of Paradise is sensual.

THE CREED OF ISLAM

There is no god but God, and Muhammad is His apostle.

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CORRESPONDENCE

THE IMAM,
The Mosque, Woking.

LEEDS.

DEAR BROTHER IN ISLAM,

Assalamo Alaikum,

I am extremely sorry that circumstances have not yet permitted me to travel to London and make your personal acquaintance. I have now been over a year in my adopted faith, and I would like to say that in proportion as my knowledge of Islam increases, my conviction and sincerity rise to greater heights. I celebrated my anniversary by writing to the Vicar of the Church where I was baptized, confirmed and received communion, telling him that I no longer believed in the tenets of the Christian faith. I had taken the only possible step and embraced a religion which coincided with my views, namely, Islam. Of course, the reverend gentleman did not reply to my letter.

I am enclosing herewith a copy of the article which appeared in the *Daily Express* of last Saturday, June 10th.¹ Perhaps it may interest you if you have not seen it. Although there are one or two points both inaccurate and offensive. I think it shows a great advance on the usual trash which is served up to the English public on this subject.

Hoping to have the pleasure of meeting you shortly.

Fi amán Allah,

Yours fraternally,

SALIM R. DE GREY FIRTH.

¹ [A reply was written to the *Daily Express* which appeared in its issue for 13th June 1933. We reproduce it. Our readers will be glad to know that this letter elicited a good many enquiries from all over England.—Ed. I. R.]

THE EDITOR,
The Daily Express, London.

As a Muslim, I read with close attention Mr. F. Owen's article, "What 200,000,000 People Believe."

I would point to one gross misrepresentation which I believe, Mr. Owen made simply because he has never been told the truth or because he never had access to authentic translations of the Holy Qur-án. He is decidedly wrong when he asserts "women have no equality with men."

This is exactly the opposite of the teachings of the Qur-án. The Qur-án makes no difference between men and women—morally, spiritually, or materially.

ABDUL MAJID (IMAM),

The Shah Jehan Mosque, Woking.

The Chairman of the Islamic Society of Colon, the Republic of Panama, in one of his recent letters to the Imam, the Mosque, Woking, says:—

"For your information it is well to mention here that Islam is beginning to take a firmer stand in these parts than in previous

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years and I am looking to the day not so far off when we shall be able to erect a house of prayer in this country. There can be no gainsaying the fact that a mosque is most requisite in a country such as this (the world's gate-way) and Muslims the world over should answer the appeal whenever we make it."

THE IMAM,
The Mosque, Woking.
DEAR BROTHER IN ISLAM,

WITTERSHAM,
SUSSEX.

Peace be on you,

I am in receipt of your kind letter which I hardly know how to answer.

Thank you for your spiritual encouragement, which, I must tell you, means a great deal to me here. But above all I thank you for receiving me into the great brotherhood of Islam. Praise be to Allah.

Please let me know the name, etc., of the kind friend who is going to send me, my soul's desire, a copy of the Holy Qur-án, that I may express gratitude to him. How different a spirit to that demonstrated by materialistic Christianity. How the world is in need of Islam. I live for the destruction of this horrible caste-system (Christianity) which is slowly strangling my country, and I live for Islam, the Deliverer.

It is up to us all in whatever part of the country we live to see that the Torch does not go out.

Yours in the Faith,
A. M. T.

STOCKHOLM, SWEDEN.

THE IMAM,
The Mosque, Woking.
DEAR SIR,

I am so thankful for all the literature (letter and books). It has given me great pleasure. The Islamic religion is just what I have been wishing for; it is so easy to understand, so natural and beautiful. I have read it over and over again, I know it can't be anything but wonderful and good for me to study it, especially as my own religion has been impossible for me to believe. I never could believe that anyone could die for people's sins. I always believed that Jesus was one of the greatest and best persons that ever lived, one of the prophets. How can it be possible that we, if we could not believe that Jesus had died for us, should be lost for ever? I have been thinking of the multitude of people having other beliefs. How could it be possible that God who is love should be so cruel? I know He is not so. I think religion is necessary for happiness and every one who can believe in his religion and daily study and

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think and wish to do what is right and ask God to help him, and really believe and know that God can do anything that he thinks is best for him, to leave everything with God and to live after the golden rule, anyway to try hard to do so, is safe and can be happy. I like to learn and to think by studying the religion of Islam and be happy in my belief. Therefore I ask you to please send me an English translation of the Holy Qur-án and also "Object of the Religion" and "Articles of the Faith in Islam," also "Islam the Religion of Peace" and perhaps some other with beautiful thoughts for every day use with advice.

Yours sincerely,

R. B.

MOMBASA.

THE EDITOR,
Islamic Review, Woking.

DEAR SIR,

I am once again able to subscribe to the *Islamic Review*. Do please send me the *Islamic Review* regularly. I love this paper more than any other, and used to so much look forward to its reaching me.

You once sent me a small Book of Prayers, this was stolen from me some time ago, do please send me another one, and if possible, some small books on Islam, the Sayings of Muhammad, Time of Fasting, and similar books. I also wish to obtain a copy of the Qur-án.

I sincerely wish to become a true Muslim, for many years my thoughts and heart have been Muslim, and I felt compelled to write to you on the matter to-day. Please let me know if there is any way in which I can become a Muslim, for I, Arthur C. Hammond, son of G. Hammond, deceased, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion, that I worship the One and only Allah (God) alone, that I believe Muhammad to be His messenger, and servant, that I respect equally all Prophets, Abraham, Moses, Jesus, etc., that I will live a Muslim life by the help of Allah.

Oh, I want help to this end, I am often talking to various Muslims here, and tell them that I, also, am a Muslim. They ask, what proof have I that I am a Muslim? What can I say? What proof can I show? I have none.

I have lived so long in Mombasa and am well-known here, can you put me into communication with any really good Muslim here. Any reading matter, information, prayers, times of fasting, would be most acceptable to

Yours very sincerely,

A. HAMMOND.

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THE HOLY QUR-ÂN AND ITS INTRODUCTION

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXI, page 215.)

CHAPTER II.

The first four sections are worthy of a Book that comes to carry humanity to the acme of its progress. To begin with, it lays down six principles of a successful life. It warns us against the attitude that will surely bring man to failure. It then speaks of such of our ways that will produce disastrous results if not amended. It not only speaks of our high capabilities, but it gives us the most exalted position one can think of in the highest flight of imagination. It declares that we have been created as the Lieutenant of God on this earth and rule the whole nature as far as it is possible in our earthly sojourn. Again it gives us a partial insight into Divine character. God, of course, is transcendental and unconceivable, but the Qur-ân gives us some of its attributes with which we have to adorn our ways. One has only to consider these Holy names, and he will not find a single desirable thing that does not come within their scope.

God is All-Powerful, but the Holy Qur-ân would speak of Him in a way that may make Him our possible prototype. The Book makes mention of Divine splendour and grandeur but here again it keeps the same objects in view—the said dignity and glory may partly be owned by us. For instance, we read the following in the “Throne Verse” in the Book :—

Allah is, He besides Whom there is no God, the Living, the Self-subsisting, by Whom all subsist; slumber does not overtake Him nor sleep: whatever is in the Heaven and whatever is in the

INTRODUCTION TO HOLY QUR-ÁN

earth is His ; who is he that can intercede with Him but by His permission ; He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases ; His power extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the most High, the Great.

The verse puts before us the best model of glory and grandeur. We should be matchless in our ways. We, no doubt, cannot live for ever or be self-subsistence, but we should live in a way that we may leave behind us an immortal name and be able to help others.

For this, first of all, we should ever remain vigilant. Sleeping is undoubtedly a life tendency, but we should take notice of our environments in such a way as if sleep did not ever overtake us. We should master the secrets of heaven and earth that may enable us to rule Nature ; we should do justice and equity to others, we should discourage undeserved favour so much so that no one dare come to us with some intercession. We may make exceptions in some deserving cases. Our knowledge should extend to things around us so that we may be able to bring them under our power. We should not allow others to have the knowledge of our ways but with our permission.

We should wield our power in a possible manner on things lying in heaven and earth, and in doing so we should never feel tired.

Prophets are the best pictures of the Lord, yet the Qur-án does not describe their life in a way that may not come within the frontiers of our imitations, besides they came here to act as examplers to us. They are often beset with insurmountable difficulties. But let other Books paint them as Working Wonders to meet such exigencies, but the Qur-án would have them solve the situation in a manner which can also be accomplished by a man of high attainments. Moses may save his people

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by a miracle in crossing the sea and get his enemies drowned in it. But Muhammad had a more arduous task when he was besieged in Medina by ten thousand enemies: he would not resort to any miracle. He did what a capable general would be proud to do in the battlefield. The Book has no doubt spoken of various wonderful feats. When referring to certain events in the life of some prophets, it referred to that special knowledge of the secrets of Nature that God gave his blessed people on that occasion which enabled them to do the needful, as in the case of Moses when he crossed the sea.

The Qur-án thus suggests that we should try to acquire the knowledge which He gave to those prophets in times of difficulties. To-day science has enabled us to locate rocks underlying water, in mountains, it has enabled us also to have full knowledge of the tides when certain portions of the sea become dry and fordable. No one can deny the Almighty powers of God to do anything that may even imaginably seem to be impossible. Everything that comes from Him speaks volumes of His miraculous powers. They are signs and indications of His existence. Each and everything baffles our imagination even to find out His ways of making them. A weed of a grass is a better miracle than any feat performed by any man on this earth. All the Messengers came to guide us in our ways of life, how could they be examplers to us if we were unable to do miracles in our life. We read of them in days of yore, but we hardly come across any person possessed of such a gift. All the miracles I read in Qur-án are the miracles of knowledge, a knowledge that was given to those prophets at the time of emergency though they did not possess it before; nor any of their compeers did so. Of course they were wonderful works of knowledge, they guide us to acquire such knowledge, may it be scientific or occult, and enable us to perform similar deeds. Auto-sug-

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gestion in our days has given eyes to many who had become blind. It gave speech to dumb and power of walking to lame persons. The said science is doing almost all the works reported of Christ excepting his bringing dead people to life again.

I do not make much of the so-called laws of Nature which, as some people say, would not allow any man to do anything contrary to their demands, but I do object to believe in a thing which goes against the ways of God mentioned in clearest terms in His Revelations. For instance, there is a verse in the Qur-ân which makes it prohibitive for those who leave the world once to come again over here. The said verse has also been explained by the Prophet himself, as a tradition in Bukhari goes to bear the same meaning. How can a mortal being re-vivify a dead body, if it has not pleased our Lord Himself to bring the dead again to life on this earth as the tradition says ? Of course we read of such events in the Qur-ân as seem to speak of similar resurrections, but the Book uses the same words to mean spiritual resurrection and not a physical revival. The Arabic language gives such meaning to them also. Where was the difficulty for the Lord to bring departed souls to this earth if He will resurrect the whole dead world on the Last Day ! But the verse under consideration prohibits such an event, hence I am compelled to deny Jesus and other Prophets to possess such powers. The Biblical record is more or less a folklore, it was prepared on hearsay. It only gives the impressions of those who were around Jesus, and who, according to his own sayings, were men of weak intellect. They could hardly distinguish between resuscitation and resurrection.

SECTION 5.

The Book next speaks of the Jews who are a typical example both of the blessed and of those who afterwards came under Divine wrath. They were once the chosen

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people of God and the recipients of His choicest blessings, but by reason of their iniquities they forfeited the Divine favour. After they had come out of Egypt God spoke to them through Moses as they stood at the foot of Mount Sinai that towered over their heads, and certain covenants were made between them and God. He undertook to give them laws for the promotion of righteousness and earthly happiness, and to bless them if they should obey these laws faithfully. But their history is a record of constant disobedience and obstinacy. Every now and again they were forgiven, but only to sin again, more grievously than before. They were twice expelled from their promised land, firstly, by Nebuchadnezzar and then by Titus; they lost all temporal power before the advent of the Holy Prophet. They had, however, been promised the restoration of their lost power, if they would 'hearken' to the Prophet who should be raised among the Ishmaelites, their brethren. It was the concluding but the most important portion of the Covenant.¹ In the hour of their distress the promised Prophet² appeared in the person of Muhammad who reminded them of the Covenant which should again bring them under God's favour if they would but fulfil their part of it. The case of the Prophet was not a doubtful one. The Arab traditions and the Book of Deuteronomy were so clear on the point that it was not difficult to identify the subject of the prophecy, but their wilfulness and racial prejudices would not allow them to accept him, so they were his first rejectors. Moreover, they received various favours from the enemies of the Prophet—the Arab disbelievers—of whom they were afraid, and so they concealed the truth. But the Qur-án warned them that they should not accept a price for hiding the communication of God; they should rather fear Him and no one else, and should not confound truth with falsehood when reading the Book. They were also bidden to

¹Deut. 18.

²v. 40.

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keep up their prayers and do good deeds so that the Lord may reveal to them the realities of the things. It would not become them, the Qur-án further argued, to enjoin righteousness on others while they themselves committed sin in concealing the truth in their Book.

The Israelites had doubtless read in their scriptures of the dignity and splendour of the One that was to come, while the Arabian Prophet was at that time hemmed in and hard-pressed by his foes. The people of the Book, therefore, were asked to have patience and await, with prayers, for the time when the Holy Prophet should triumph over his enemies. But this was a hard thing for them to do, and could be done only by those who were humble and understood how to get benefit from the ways of the *Rabb* (Lord).

The phrase in verse 46 is to *meet* their Lord. *Rabb* is the original word for the Lord under Whose providence events take place not all of a sudden, but gradually. Everything in Nature follows the same course. In the case of the Prophet's victory, this was not to be achieved in a day or two, but it had to take time to bring the thing gradually to completion. So the Arabic expression, 'to meet their Lord,' mean to be benefitted by the ways of God, Who perfects His works by a gradual process which naturally demands patience on our part in waiting for the result.

SECTION 6.

The same subject is dealt with as regards certain details in this Section as in the former. To begin with, the Section alludes to that Divine favour which enabled the Israelites to excel all other nations of the world in wordly possessions. From the depths of subjection and servitude under the Egyptians, they were raised to a height of splendour that would be envied by the great powers of the present day. The kingdom of Solomon extended from Northern

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Syria up to Yemen and Hazarmouth, including portions of Egypt, Mesopotamia and Persia. He had brought some of the mighty nations under his sway. The dignity of his palace showed the highest skill of the craftsman. He caused a wonderful tank to be made before his palace to receive the Queen of Sheba, the surface of which was so cunningly covered with glass as to deceive the princess who mistook the glass for water. Though a work of art it was yet made for certain high purposes mentioned elsewhere in the Qur-án.

The court of Solomon was the scene of culture, art and industry, and there were men there who cultivated both their physical and occult power to a marvellous extent. The Queen of Sheba possessed a throne of unique beauty, but the workmen of the Court could make an imitation of it with such skill that the Queen herself could not distinguish between the original and the copy. The fabulous throne of Solomon himself that used to fly through the air was only a piece of aircraft. His proverbs as given in the Bible and his reputation for wisdom refer rather to the extent of the learning possessed by his people.

The Qur-án has detailed these things to give its readers an idea of the greatness enjoyed by the Israelites in their palmy days. But extravagance and self-indulgence, with wilful violation of the law, soon led them to exceed the limit. So, in the long run, they lost their temporal power with all other vestiges of dignity and became scattered in different countries, where they held a subordinate position. In these days of their misery, they often remembered of the promised Prophet that was to appear among their brethren to restore to them their lost glory. The promised one appeared at this juncture in the person of Muhammad, but they would not acknowledge him on account of their pride and racial prejudices, though their own books pointed to him unmistakably. They,

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however, were warned of an impending calamity of a sterner sort that would come upon them to punish them for their contumacy in rejecting the Prophet. They used to pray for his coming, but when he appeared, they turned their backs on him. It was not a mere threat to serve the needs of the moment that the Qur-ân spoke of, for the coming events were to prove the prophesied punishment almost in the very words of the Qur-ân. The world was full of similar prophecies but not one of them, even that of the second coming of Jesus, was free from oracular mystery. The Qur-ânic prophecy, on the other hand, depicts the coming events in colours too vivid to mislead anyone. It speaks of the time when the Jews shall be doomed to wander from place to place, with no refuge anywhere. They will be imprisoned often, and there will be none to ransom them. Vicissitude and hardship will be theirs, but there will be no one to intercede on their behalf.

The Book gives a summary of the Divine favours which have from time to time been conferred on the Jews, and their continued disobedience to every law. It refers to their abject condition under their Egyptian bondage, how they even descended to killing their male children, and sparing their female, till God came to redeem them from their trouble. History records no other event of a similar nature, the deliverance of a nation from slavery in such a wonderful manner and in so short a time. In twenty-four hours the children of the bondage of generations were released for ever, and their tyrant master drowned in the sea. All this could only be through Divine agency. After the Exodus the Israelites were accorded the greatest favours. God granted Moses an audience for forty days, but his people gave themselves to idolatry in his absence and worshipped the golden calf. Still they were pardoned, and Moses was given a portion of the Book, and signs of distinctions for the guidance of his people.

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The word used for distinctions is *Furqan*, it means anything that may distinguish between right and wrong. Some commentators take its meaning to be a matter of distinction between the people of wickedness and those on the right path.¹

Torah was in itself a distinction. The word also has been used as a name of the Qur-án elsewhere, but Moses wanted to stamp out idolatry from among his people, and so he ordered the ringleaders to be put to death. The Qur-án does not enter into the details of the events, but the Bible speaks of sanguinary doings in words which seem to bear no relation to the Lord of mercy. The Levites under Divine orders, slew thousands of men by way of punishment and even women and children. The Jews then committed a further piece of impudence. They asked Moses to show them their God so that they might see Him with their naked eyes, but a great storm of thunder and lightning overtook them, stunning them and making them as though dead, but they afterwards regained their senses.

At the time they were travelling through the hot valley of the Hedjaz, and God, of His grace, used to send clouds from day to day to protect them from the severity of the heat, since they were not used to it. The Qur-án tells of an event, well within the experience of men of saintly character, but the credulous writers of the Bible must need narrate a curious occurrence in this connection. In Exodus 13 : 21, for full forty years the Jews travelled through and about this valley, and every day a pillar of cloud appeared, which not only acted as a guide to them in their journey,

¹ The Bible writers, with their usual leanings to the bizarre, give us here a very strange story, what the Qur-án makes a common incident. (Exodus, 19 : 16, 17.). No doubt we read of death overtaking them on seeing the sight, if we translate verse 56 literally. The word *maut* literally meaning death also means deprivation; moreover, we read of the same incident in chap. 7 : 155, where it is told that a deep stupor like death overtook the companions of Moses. The verse concludes with the words "that you may give thanks." Such a calamity would be cause enough for any people to remain grateful to the Lord for ever, but the Jews remained still stubborn in wrong-doing. In the next verse, the Qur-án collects evidence to show that it was owing to their utter disregard of the Lord's favours that they came under His wrath at last. (Read verse 57).

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but at night gave them light. For their food they were provided with quails and manna—a kind of very small corn, sweet in taste—that fell from the sky like dew-drops. Recently, a similar phenomenon was observed in the region of Durban, South Africa. The word used for these gifts of God is very suggestive. *Salwa*, the word corresponding to quails, comes from a root meaning satisfactory. *Manna* literally means anything that comes as a gift. The very words show that these things came to the Jews as a gift of God and were sufficient to satisfy their needs, but they soon became ungrateful.

A city came in their path, which the Bible calls Shittim.¹ They were ordered to enter it with all meekness and humility of mind, asking pardon for their sins, and praying the Lord to enable them to shake off their sins from them, as is shown by the word *Hitta*, the word used in the text. The book here draws a most important moral. It says that the grace of the Lord comes only to those who are humble and righteous, but the Jews would not do as they were told, and deliberately went against the Divine instruction. The Qur-án is silent as to the nature of the wrong they did in the town, but the Bible says that they committed whoredom² with the Moabite girls who lived there.

A plague overtook them, which killed some twenty-four thousand people.

The word *Hitta* used in the verse 58 is said to have been thus explained by the Holy Prophet. He said to his followers:—"Say, We ask forgiveness of Allah and turn to Him penitently" and then he added "This is, to be sure, the '*Hitta-tun*' which the Israelites were commanded to say."

In the same verse there is another Arabic idiom which means humility: "And enter the gate with obeisance."

¹ Numbers 25 : 1.

² Numbers 25 : 1-3.

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It conveys that they should behave in the town with humility of mind and submissiveness to God as these are the ways to merit His blessings.

After referring to the pestilence the Book says that the disaster came to them on account of their transgression. The two verses, therefore, establish this universal principle that felicity and adversity do not come to any person as belonging to this or that nationality, but rather as the fruits of good and evil. After making mention of further blessings and adversities in Section 7, the golden principle is laid down in the beginning of Section 8.

SECTION 7.

The Jews, who at that time were travelling in the desert, a dry part of the valley, suffered much from want of water and asked Moses to pray to the Lord for it. He was ordered to remove a certain rock there by striking it with his rod. This he did, and the water gushed out into twelve channels according to the number of tribes. There was nothing curious in this. Springs naturally become divided into various branches, or the Jews themselves might have divided the water into streams or runnels to facilitate drinking. The Jews were a corrupt nation and have again here received further warning against doing wrong and making mischief. The book, in verse 61, speaks of another Jewish mistake. They could not appreciate or understand the Divine object in keeping them away from city life and making them pass their days in the barren valley. They had recently emerged from the life of ignorance imposed on them by their slavery in Egypt. They had no knowledge of manners or good behaviour, so necessary for independent civic life, and, uncouth as they were, they would certainly have fallen an easy prey to a more civilized life and have become slaves again. So they were kept in the wilderness where they were gradually taught the ethics of civic life. They must have something to meet

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the requirements of the body, and they were given the best food available there in the form of *manna* and quails ; but they used to eat other things detailed in the verse when in Egypt. These things were available in towns, but life in towns was, at that time, dangerous to the Israelites. But their gluttony would not permit them to see how the case really stood. They persistently urged Moses to make a change. God therefore permitted them to enter any city, and have their desires satisfied. In fact, they preferred evil to good. They had entered into a city and been reduced to serfdom. But the Lord intended to raise up a martial race of kings and rulers from among these menials, so He put them in the valley as if under tuition, but they preferred the lower life and went after it.

The text uses the word *Maskanat* and *Zillat* which have been translated as "abasement and humiliation." The word *Maskanat* literally means dispossession of property, especially of land, and the word *Zillat* means subjection to a foreign rule, which was a natural consequence of their own conduct when the Jews went to live in a city in the then condition of their morals. The verse summarizes in two or three words their subsequent life ; it was a life of absolute unrighteousness. They continually did wicked things and transgressed every law of God. They would not heed the words of the Lord, but slew the Teachers—the Prophets whom He sent. Such a life of indulgence was sure to bring them under the Divine wrath, because it is not our antecedents, racial or of the family, that can win the favour of the Lord, but our actions have to decide our fate. The next verse therefore lays down a rule before it proceeds with the history of the Jews.

SECTION 8.

Before the advent of Islam every nation was proud of its superiority over others. Not only the Jews but the

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Hindus too thought much of their own race, and unfortunately there are Muslims who cherish a similar opinion. The Qur-án made a departure from all other religions in this respect. It exposed the falsity and danger of the wrong view. It gave precedence to personal conduct, thus destroying aristocratic feelings and established the basic principle of democracy. It declared that it was immaterial in the eye of God whether a person was a Muslim, a Jew, a Christian or a Sabean.¹ It was his true belief in God and the Last Day and his own good actions that would enable him to find his reward from his *Rabb*—He Who maintains us and brings all our faculties to perfection. The best of rewards which we can have from our *Rabb* for our actions is the development of all that lies hidden within us in the shape of our capacities. The verse uses two other words full of meaning. To be free from *fear* and *grief* is the best blessing which one can have. In all our life we are beset either by fear or grief, in the course of our business we are in constant fear of some mishap, and if anything goes wrong, we give way to grief. The Qur-án assures us that those who observe three things—belief in God and the Last Day and good actions will be free of both fear and grief. Good actions are the main thing, but they mean that we must lead a life according to the will of the Lord ; for we cannot live for a moment if we go against His laws. If we have to do good actions we must believe in God since all good actions come from Him. Belief in the hereafter is the natural outcome of our own strong belief in the consequences of our actions. We cannot look for the immediate result of our deeds, we must wait to see what it may be ; on the other hand, belief in a reward to come spurs mankind to act. It is belief in the hereafter, therefore, that brings all our actions into play.

¹ Sabean, a Zoroastrian, but some commentators say that they were people who resembled Christians and Jews in their beliefs.

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After laying down this maxim for a prosperous life, the Book resumes its story. It reminds the Israelites of the covenants between God and themselves when they were standing at the foot of Mount Sinai. It is only expressing the idea in an intensified form when the Qur-án says that the mountain was raised over their head. The covenant was given to guide them to a life of success, but they often turned their backs on the Divine injunction, while the merciful Lord forgave them over and over again. Yet their stubbornness increased. They violated every order and exulted in their sins. The observance of the Sabbath was ordained for them as a reminder of their religious duties. The Muslim institution of five daily prayers serves the same purpose in Islam, but the Jews, and the Christians after them, have made of these sacred institutions a *reductio ad absurdum*. Instead of reviewing their actions of the past week on the Sabbath day, in order to see how far these had been consistent with the Divine Will, and then to make amends in case of default, they began to observe Sabbath by leading an idle life. Doubtless they would observe the ceremony of prayer as a formality, but they would do no work the whole day long. They thus lost the chance of reforming and increased in their transgressions. Their condition has been briefly referred to by the Qur-án when it says that they exceeded all the limits of the Sabbath idea. They indulged in a life of iniquity and became despised everywhere. This disgrace was the fruit of their own actions, but as it occurred under the Divine laws of causation, the Book always describes it as the action of the Lord. It is to give us a most emphatic lesson, as I said before, that no action of our own will remain without its consequences. Man contains within himself all the passions of the animal kingdom. If any of them becomes a ruling passion in him, he is a true representative of whatever brute it may be. Malice, jealousy, avarice, mimicking and adultery are the chief

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passions for which a monkey is notorious in the East. The Jews in their days of self-indulgence were the personification of the monkey, but curiosity would lead some people to think that the Jews of the time of which I am speaking became metamorphosed into the shape of the animal in question. But the Book clearly states that this occurred in order to serve as "an example to those who witnessed it and those who came after it, and an admonition to those who are righteous." How could they be example to us who "came afterward" if we fail to find any metamorphosed species?

The next five verses disclose another phase of Jewish stubbornness. They sometimes sought to evade the observance of an order by dilatoriness. They remained the slaves of the Egyptians for generations, and naturally became idolaters following the example of their masters, who worshipped their god in the shape of a cow or a cat. Cow-worship was very popular among them, and in order to destroy this sort of polytheism in them, they were commanded to slay a cow or a heifer on several occasions. But still they evinced the same evil tendency. Whenever they saw a cow of some unusual form, they looked upon it with reverence, as do the Hindus. In the days of Moses, there was a beautiful heifer of a fair golden colour in the Jewish herd. They naturally began to regard it as something which one day might become an object of worship. In order to nip this inclination in the bud, Moses, under Divine inspiration, ordered the Jews to make of it a sacrifice. They knew well what Moses had in mind, but they tried to evade the order, and made several excuses as to the identity of the calf. Ultimately they had to kill it as verse 71 shows, but they did so unwillingly.

(To be continued).

WHAT IS ISLAM ?

WHAT IS ISLAM ?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

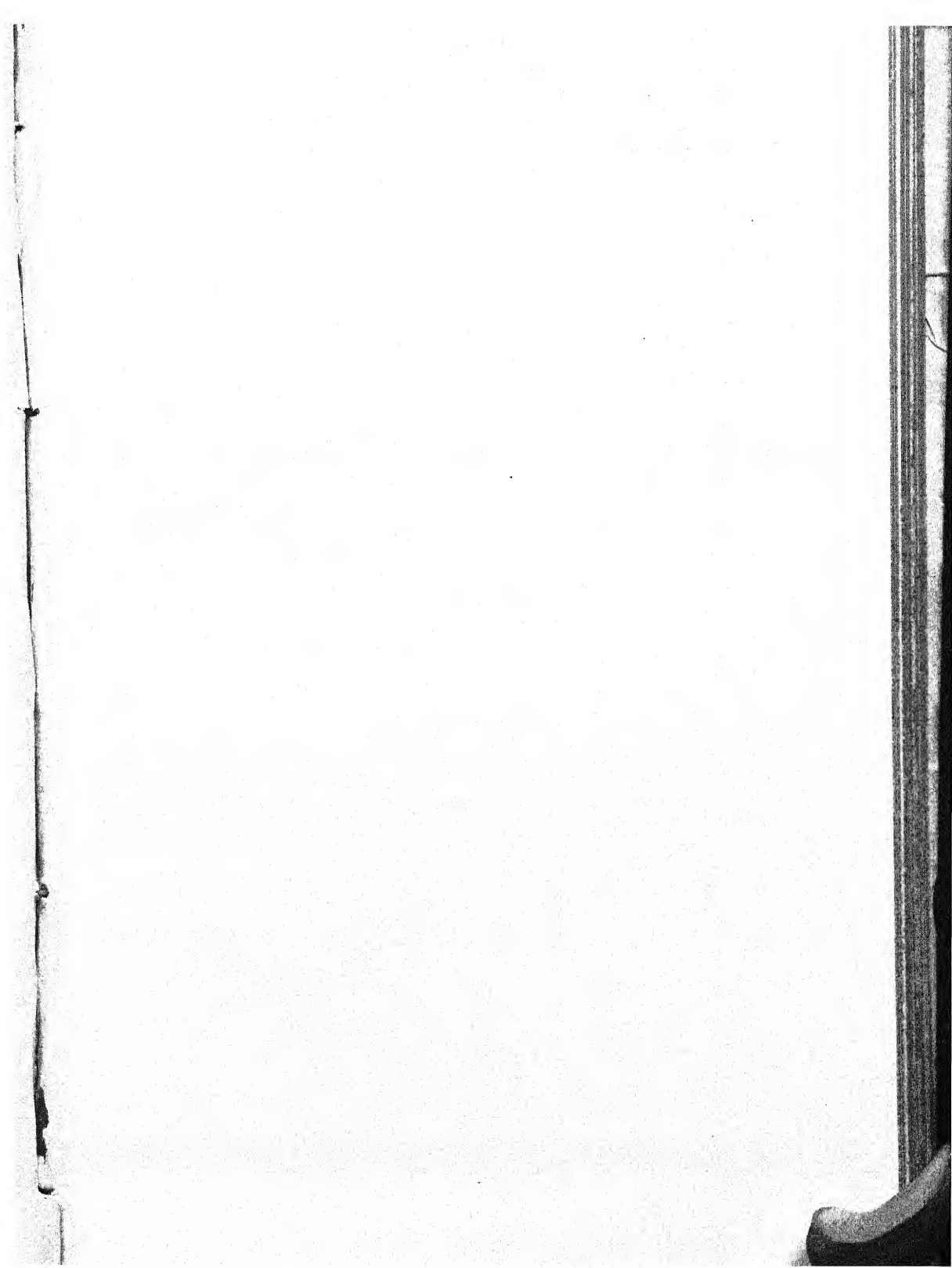
EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.





MR. DA'UD COUAN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصْبَتِي عَلَى رَسُولِ الْكَرِيمِ



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RAMADAN AS SEEN BY A WESTERN MUSLIM

BY DA'UD COUAN.

Fasting has been a religious practice of man from time immemorial. The Hebrews did and still do resort to it and we find it again in Christianity although it is not universal in Christendom as in Islam. This constant practice goes to show that fasting, apart from the definite injunctions of the Holy Qur-án, must have some beneficial effects on both the physical and moral state of man. But fasting was not carried on in the atmosphere of piety, which characterizes Islam, as in other religions. In these it was used in times of sorrow and adversity and, with the Greeks, Romans and other heathens to placate and appease the wrath of some insulted or neglected god. But in Islam the sentiment is quite different since its main end is the moral and spiritual improvement of man's nature. It furthers truth, sincerity, patience, contentment, strength of mind and endurance in man. In fasting we shun evil and purify our minds and souls. We abstain

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from food, drink and sexual intercourse and the physical delights of this world so that we may be all the more ready, since we master ourselves sufficiently to part with what is otherwise permitted us for a time, to shun the things which we know it is an evil to approach, and which will, unless we be supermen, which we are not, contaminate us with the evil which promotes them and lead us from the path of Allah. But in fasting Allah has made sufficient provision for our weaknesses, and if we stand by his precepts and perform what is revealed to us through the Holy Prophet Muhammad, there is no fear for us and we shall prosper. The benefits of fasting do not extend to the mind only but also to the physical condition of the body. Fasting has a purging effect on the human frame and it is very beneficial. It is of most use if carried out once a year as ordained by Islam. Thereby man becomes accustomed to suffering hunger and thirst for long periods at a time, and thus finds no great discomfort if suddenly plunged into a life of hardship and want. It was this loss of a hard, rough life and the change to a life of ease and luxury which finally brought about the downfall and dismembering of the great Roman Empire. It would, however, be unreasonable to ask an invalid to perform the fast since it would in all probability kill him. Islam therefore enjoins that those who are sick or on journey should sustain a poor man each fast day. These clauses in the Holy Qur-án are ample testimonies to Allah's love for His creatures and His recognition of their weaknesses. He sees what is good for them and commends it to them, but He is also aware that too much might be harmful to those who are not in a fit state to do so, and in His tolerance He shows Himself very plainly to all thinking men and women as the beneficent, the Merciful. The west is still very ignorant of the blessed religion of Allah, and I for one shall fight till my death that the truth of Islam may shine like a torch over the whole world.

THE PROPHET OF UNITY

BY SYED SULAIMAN NADVI

The Unity of God.—Friends and foes alike admit that the first and last distinction of the Prophet of Islam consisted in his teaching of the Unity of God. Now, this word Unity has hitherto been used in a particular sense, that is to say, in the sense that he presented before men the perfect teaching of the Unity of God. Let us, however, analyse this word that we may see under what different aspects he has propounded the idea of Unity, and in what ways he has perfected its teaching.

The greatest wonder of all this world's wonders is the variety in unity and plurality. Apparently we see the variety of plurality on all sides, and those who look only to externals, bewildered by such variety, and confounding unity with plurality, become straightway polytheists. On the other hand those who have insight into the real nature of things discern the unity that is behind the diverse manifestations of plurality. We see the sky, the earth, the mountain, the forest, and the river, and in the sky are the sun, the moon, the seven planets, stars and constellations without end. Similarly on the earth there are animals without number and trees ; in the mountains, rocks and caves ; while in the rivers we behold the flow of the current, the virtue of irrigation, and the rise and fall of waves. Man saw all these things and taking them to be the different forms of plurality made each of them a separate deity. Some set themselves to worship the sun, others the moon, and others again the rivers and the mountains. But the eyes of a great Monotheist pierced the veil of plurality and beheld, as in a vision, the celestial lustre of Unity. And, so beholding, he proclaimed aloud that the object of his adoration was

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none of these things—fetishes all, but that he worshipped the One and only Creator of them all.

I have turned my face towards Him, Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.

All the learning of the world and all the branches of philosophy and science have but one aim before them, namely, to seek unity in the diverse manifestations of plurality, and to discover the One Cause of which such manifestations are the effect ; and in proportion as our learning and science approach nearer to the Truth, the face of Unity is perceived ever more and more clearly.

In the days of Ignorance man had separate and distinct deities set apart, as it were, for every affair of life. He thought that in the world individuals and events were controlled by separate agents, and he worshipped them all. There was a distinct god of diseases ; nay, for each and every disease there was a particular god whom people worshipped. There was a distinct god of war, a god of peace, of famine, of harvest, of knowledge, of wealth, of good and of evil. But before science had advanced so far as to be in a position to refute this falsehood the True Religion utterly destroyed its fabric, and taught the world that there is One and only One God Who rules the heavens and the earth, and one and only one decree which governs the whole universe.

And it is He Who is God of the heavens and God of the earth.

This is the patent Truth which constitutes the essence of God's unity. Peace and war, wealth and poverty, blessings and afflictions, success and failure, in short all the affairs of life and everything in this world are related to Him alone Who is One and has no partner whatsoever.

This teaching, putting an end to the many dynasties of gods and deities, stars and angels, prophets, saints and

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martyrs, established in their stead a single Sovereignty throughout heaven and earth, and called on the whole universe to accept the one and only rule of God's government.

The Prophets who were sent into the world with what have since developed into different religions, brought this, the greatest of all truths, with them ; but unfortunately this Truth was not fully expounded, and the world had to wait for the advent of its last Prophet, Muhammad (May God's peace be upon him), to have it expounded clearly and completely, so that having once learnt it, it might nevermore be forgotten.

The fullness and thoroughness with which our Holy Prophet set forth the doctrine of the Unity of God have become the distinguishing feature of his teaching. It taught that God is One and single by His Nature as well as by His perfect Attributes ; nor has He any partner in the homage paid to Him ; He is neither 33 crores in number, as manifested in His 33 crore Attributes, nor is He one in the Trinity ; nor, again, is He two on account of contradictory circumstances. He is One, Single, Separate and without associates. No prophet has authority to associate himself at all with His Divinity, and no Nimrod or Pharaoh, Chosroe, Cæsar or Maharaj has the power to claim a share in His sovereignty and providence, and declare " I am your god, the most high."

One God for All.—But to be perfect, the doctrine of the Unity of God required one step more. The One and Only God, Who is our Lord, is also alone and single in His relation with His creatures, just as He is single and without partner in His Nature, His Attributes, and the homage paid to Him. That is to say, He Who is our only God is also the One Creator and Lord of all things in the universe, however tiny—of the smallest particles, insects, birds, flowers as well as of the sun, the moon, men and brutes.

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All things besides Him are His creatures, His slaves, His subjects. The whole universe is subject only to His authority, and heaven and earth, with all they contain, are governed by Him alone.

There were many who thought that He was their God only and that others had no part in Him. They had classified mankind as high and low, of noble birth and of humble; and they believed that he was exclusively the God of the high and noble classes, and that the lower and humbler orders were too insignificant and paltry to be any concern of His. He was One, but was believed to be the God of a particular family, or nation, or religion only. The white and high born Aryans believed that He belonged to them alone. But they, too, were divided into Persians and Indians (people of *Aria Varth*), each of whom claimed that the worth and merit required for His worship belonged exclusively to their own class. In this matter they were so much opposed to each other that, while among the Aryans of India the word *Deota* meant a divine being, among the Persian Aryans it became *Deo*, signifying a demon or a devil. If we proceed a little further, we find that, in the Northern and Southern parts of India, the two names *Shiv* and *Krishna*, which denote a single Supreme Being, as the Creator, the Eternal, divided the Hindus into two sects, one worshipping Shiv and the other paying homage to Krishna.

Hurmuzd was the god of the Persians, but among the Indo-Aryans the word meant simply the Sun and nothing more. Among the Hindu Aryans themselves the Brahmins recognized a god who was their god alone and exclusively, and who had created them from his head and the other Hindu castes from his arms and feet.

The God of the Semitic races was their own and the God of no other race. Among the Israelites he was more particularly the God of their own family—the God of

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Abraham, of Isaac, and of Jacob. When Jacob asked his children Whom they would worship after him, they replied "Your God, and the God of your fathers, Abraham and Isaac." In the time of Moses, the magicians of Egypt declared their belief in God, but which God? "We believe," they said, "in the God of Moses and Aaron." Thus the idea of one God among the Israelites signified nothing more than a family god.

The God of the Christians was their Father; but the family of this Father did not include non-Christians. The Christians claimed to be the "sons of God and His beloved." Thus the God of Abraham and Isaac was here recognised only as the Father of the Virgin Mother's son.

The teachings of the Prophet of Islam.—Such was the idea of the one God, who had come to be recognized only as the God of families and peoples. Then came the last of the Prophets, and his teaching in completing the various aspects of God's unity, completed also the sense of this unity and declared that the One and only God is *Brahma* as well as *Mahesh*, *Krishna* as well as *Sheo*, that is to say, He is the Creator as well as the Eternal, the Alive as well as the Quickener.

It is He Who quickens and He Who gives death.

He is equally the God of the white man and of the black, of Aryan and Semite, Iranian and Turanian, Indian and Arab, Israelite and Ishmaelite, Jew and Christian, Hindu and Muslim; of the ascetic who keeps fast and vigil and of the sinner who spends his life in self-indulgence; and all are equally His slaves. Jews and Gentiles, Trinitarians and Unitarians, master and servant, high and low, all, as slaves, are equal before Him; all are but his servants and He alone is their Creator and Master, the Quickener and the Giver of death. Hence there is no

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particular God of Muhammad, or of the Quraish, or of the Arabs or of the Muslims. There is only One God for the whole world, and One Divine Unity to which all His creatures must equally submit. All of them are His slaves and He is the Lord of them all. The very first verse of the first *Surah* of the Qur-án, which is also the first prayer taught us by the Prophet Muhammad to be recited in our daily prayers reads thus :

Praise be to Allah, Lord of the Worlds.

There is only one Providence which cares for all the worlds and all the creatures of the worlds. The teaching of the Prophet Muhammad did away with the classification, which, in spite of the fact that one God was generally recognized, had yet allotted, as it were distinct gods to every nation and every family of the world. He taught that we, being all servants of the same God are brothers one to another. Whether Syed or Shaikh, Muslim by birth or Muslim by conversion, Brahmin or Chamar, European or Asiatic, we all are slaves and fellow-servants of the same Master.

Say : I seek refuge in the Lord of mankind, the King of mankind, the God of mankind.

This is the unity of God which our Prophet Muhammad instructed us to apprehend, and this is the truth which he taught us to realize. He is the One and only Lord of mankind, and all the creatures in heaven and earth, all men and animals, all families and races, all peoples and nations share equally in His universal Providence. Says the Qur-án :

Verily, this your religion, is our religion, and I am your Lord, so worship Me.

This grand idea not only welded together into a universal brotherhood the Arabs and the Persians, the Turks and the Tajiks, the Europeans and the Africans, India and Sind, Byzantium and Tartary, Europe and Asia—

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**THE
WOKING MUSLIM MISSION & LITERARY TRUST,**

(Registered)

HEAD OFFICE :—

AZEEZ MANZIL, BRANDRETH ROAD,

LAHORE,

(PUNJAB, INDIA.)

Dear Brother-in-Islam,

Assalam-o-Alaikum,

Rajbul-Murajjab, the holy month for ZAKAT is coming again. Charity, if properly collected and used, would meet to our various needs. Though some of our brethren have now realised the importance of this institution, yet most of us, though liberal in various other ways, are still negligent of the duty. The Holy Quran and the Prophet, (May the peace of Allah be upon his soul) lay special stress on the institution of Zakat. The Book also says that the life of a nation depends upon alms-giving. The Book lays down some eight objects to which we should apply our Zakat. The sacred words are as follows:—

Alms are only for the poor and the needy, and officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debt and in the way of Allah and the way farer; an ordinance from Allah; and Allah is Knowing, Wise.

(Holy Quran; 9:60)

The Holy words show that 3/8th of the ZAKAT, i.e. the 3rd, 4th and 7th items should go towards the propagation of Islam; because the success and prosperity of our nation, as the Quran says, depend on doing so.

Need I say that our Missionary activities at Woking have proved to be most successful of all the other movements that we have undertaken within the last quarter of the century to better our conditions. And I may say that all our political activities have been baffled down by others. The best way to preach Islam in Europe is dissemination of Muslim literature. Our efforts in this respect have been successful. We can do wonders within short time if we have enough of money to distribute Islamic literature broadcast. The question is a simple one if our brethren would consider the following points:—

Firstly, the Quran has enjoined upon us the spread of Islam. Secondly, the Quran has laid Zakat upon us as a duty and demands from us to spend a large portion of it in this respect. Thirdly, Woking Mission is now decidedly a success, and more help to it from you would achieve wonderful success, for our work. Fourthly, time for Zakat is near at hand and I request you to pay a portion of it to meet our mission expenses.

Yours Sincerely,

Per Pro. The Woking Muslim M. & L. Trust,

KHWAJA ABDUL GHANI

Secretary.

All Remittance to be made payable to the Financial Secretary,
The Woking Muslim Mission and Literary Trust, Azeez Manzil,
Brandreth Road, Lahore, Pb.

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but made both men and animals pay homage to the One Lord. It taught the animals to serve mankind and directed men to be kind to the animals.

There is not an animal in the earth nor a flying creature flying on two wings that are (not) peoples like unto you.

The Unity of the Apostleship.—After the unity of God comes the unity of Apostleship. In this connection the reforms which the Holy Prophet brought about, the misunderstandings which he removed and the grand conception of prophethood which he presented need some elucidation.

The great mistake committed by other nations in this matter was the belief that prophethood was the privilege of a particular community. The Hindus of *Arya Varth* (India) claimed that God's Word was heard only by the ascetics and holy men of India, and that it was preserved in the pages of the *Vedas* alone; the Zoroastrians thought that all men, save only the Iranians, were shut out from the Divine splendour of the Almighty: the Israelites could not conceive of any prophet or apostle being sent to any tribe other than their own: while the Christians looked upon themselves as the only people who deserved to be the sons of God. But our Prophet Muhammad (may peace be upon him) saw in this particularization something quite contrary to the idea of God's mercy and justice, and the Holy Qur-án refutes it in several of its verses. A Jew may disbelieve in all the prophets except Moses; a Christian may merely acknowledge Christ as the son of God and yet remain a Christian; a Hindu may consider the whole world as Shudra and still remain an orthodox Hindu; and a Zoroastrian may disbelieve in Abraham, Moses and Christ and at the same time claim to be religious but a Muslim cannot be a Muslim unless he believes in all the prophets along with Muhammad. Such narrow-mindedness not only limited prophethood to a particular country or nation or language, but went a step further. These

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particularizers made distinctions between the prophets themselves, they believed in some of them, and disbelieved in others. The Jews called Christ (God forbid) a liar and brought false accusations against him. The Quraish cursed at the mention of Christ's name; both Jews and Christians regarded David and Solomon as kings only and did not believe in them as prophets. But our prophet Muhammad did away with the distinction between Arabia and Persia, Syria and India, East and West, and taught that as in every country and by every people God's light was seen and His voice heard, so we must make no distinctions between the apostles of God but believe all of them to be equally God's messengers, true and faithful.

Another fact to which it is necessary to refer is that prior to Islam the world had no clear and definite conception of apostleship and prophethood. Among the Jews prophethood meant only foretelling, and for them a prophet signified a foreteller, of whom it could be believed that whatever he prayed for was instantly granted. The Book of Genesis contains verses which illustrate this point, and it is on this account that we find among the Jews only a vague and hazy conception of the apostleship and prophethood of Abraham, Lot, Isaac, Jacob and Joseph; indeed, certain of the soothsayers appear with more of the dignity of prophethood than several among the prophets themselves. David and Solomon are, as I have said, recognized only as kings, and the prophets who used to foretell events in their days are distinct from them.

Among the Christians too, the statement of Christ: "Those who came before me were thieves and robbers," strengthens our contention. In the existing Bible there is neither praise nor mention of the apostles of God, nor is there any testimony of their truth. There is some mention, it is true, of Zacharia and John, but not with dignity which should attach to the name of a prophet.

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As a result of this attitude both Jews and Christians brought, without the least hesitation, base and wicked accusations against certain of the Israelite prophets. For example, they accused Lot of sodomy and considered Solomon the originator of talisman and other diabolical practices, in spite of the fact that magic and sorcery were condemned in the Old Testament as pertaining to paganism; and though the Christians believed all the prophets except Christ to be sinners, there are certain references in the Bible which prove that the Jews, and even the Christians, attributed certain actions to Mary and Jesus that are quite inconsistent with their dignity. For instance, the Jews accused Mary of unchastity, and the words of the Bible itself show that Christ, contrary to the Ten Commandments, did not duly respect his mother, although, according to the Fifth Commandment, failure to "honour thy father and thy mother" is sin in the sight of God. Similarly it is evident from the Bible as we have it that Jesus cared little for prayer and fasting.

The cause of these accusations being brought against the prophets was that among Jews and Christians there was no grand conception of prophethood or apostleship, no recognized standard of dignity for the prophets. Islam, on the other hand, established and maintained a uniform standard of dignity and greatness for all the prophets. It recognized purity and chastity to be virtues common to them all. It made it incumbent on every Muslim to believe in all the prophets, and taught that they were all entrusted by God with a particular mission, that they were sent into the world to inform men of the commands of God and show them the path of virtue and truth, to guide the people and rouse them from their spiritual stupor, to beckon them towards God, to bring them good tidings, and to instruct and acquaint them with the Will of

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God. They were in fact God's light and splendour, his good and favoured servants and the best men of all times.

Although Islam does not indicate any definite number in connection with the prophets, we find in the Qur-án that they have been divided into two classes : the first comprising those whose names have been mentioned in the Qur-án and the second those of whom the Qur-án makes no mention. The first class is again divided into sub-classes. Thus there are some prophets, like Abraham, who were known to the Arabs as well as to the Jews and Christians ; others like Hood and Shoaib who were peculiar to the Arabs, and of whom the Jews and the Christians had never heard. There were others still, such as David and Solomon who, although they were prophets, were not recognized as such by the Jews and Christians. In the second class are included Socrates of Greece, Zoroaster of Persia, Shri Ramchandra, Shri Krishna, Gotam Buddha of India and Confucius of China, as also other sages who lived in these countries at different times, for the Qur-án tells us plainly that the apostles of God have been sent to every people. Every Muslim must, therefore, believe in all the prophets collectively and individually and must acknowledge them to be true and recognize such acknowledgment as a means of salvation.

All these prophets possessed a common distinction ; they had a common message as well as common mission, they shared a common virtue (Purity), and it is necessary to believe in all of them equally.

There are many verses in the Qur-án which express this meaning of the unity of Apostleship and instruct Muslims to honour and respect all the apostles and prophets of the world and regard them as equal to one another. They have been taught to believe that "we make

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no distinctions between the apostles of God," that the apostles were sent to all nations of the world to inform them concerning the commandments of God, and that there was no people, race or nation to whom some messenger from God had not been sent. From this point of view, therefore, there is no distinction between Arabia and Persia, Rome and Syria, the Israelites and the Ishmaelites. God sent his apostles to all these countries and nations, and the Prophet of Islam teaches us to acknowledge them equally as God's messengers. This makes it incumbent on Muslims to believe the prophets of the Jews and the apostles of the Christians, the inspired teachers of Persia and the divine missionaries of India and China, to be true and faithful.

The Unity of Divine Revelation.—Under this head we have to consider the doctrine of the unity of religions which presents before the world's gaze the vast and grand conception of the mentality of Islam.

Such a conception had not dawned on the religions which were in existence before Islam. The Jews did not believe in any book except the Old Testament. The Christians, while disbelieving the Old Testament, accepted its moral teachings but took no account of any other books which were recognized as holy, and which belonged to the period prior to that of the Bible. The Persians were not prepared to accept as Divine any book other than *Avastha*. The Brahmins of India could not conceive of a divine revelation beyond the *Vedas*. But the tolerance, impartiality and broadmindedness displayed in this matter by our holy Prophet Muhammad (May peace be upon him) is one of the grandest of teachings not only of Islam but of the whole world's history.

According to this teaching it is incumbent on every Muslim to regard the books of other prophets as he regards the Holy Qur-án, that is to say, as true and divine, for

to believe in the Qur-án means to believe in the books of the old prophets also, and to disbelieve in the Old Books is to disbelieve in the Qur-án itself: and inasmuch as disbelief in the Qur-án amounts to infidelity, so disbelief in the Old Books also constitutes paganism.

Although the number of the divine books is unascertainable, there are only four books that have been specifically mentioned in the Holy Qur-án, *viz.*, the Old Testament, the Psalms of David, the Gospel and the Qur-án. Besides these, there is a mention at one place in the Qur-án of the books of Abraham, but their names are not given. Some of the verses simply refer to the old books, in others there is a brief mention of them as in the case of the prophets. But at each and every place there is a command to acknowledge those books as genuine and true. Hence Muslims who believe in the Qur-án must inevitably believe in all the books that were sent down before the coming of our Prophet Muhammad and recognize them all collectively and individually as divine. Moreover, must not describe as false books which have not been mentioned in the Qur-án, but which contain the essentials of the Divine teachings, for they too might possibly be Divine.

It is clear from this detail that Islam has recognized all the true religions of the world as one, because God Who is the source of their teachings is One. All the apostles and the prophets who have been honoured with their missions by God are at one in their aim, that is to say, all have one and the same mission. Therefore all the books which have been given to the world by these prophets, and all the commandments which they received, have certainly originated from the same Source. The fact that all the prophets had one and the same message has been most clearly laid down in many passages of the Qur-án, consequently Islam means the one religion which from

Adam down to the time of our prophet Muhammad (May peace be upon him) has been preached to mankind by all the prophets in turn.

The Right Position of the Fundamentals and Subsidiaries in the call to Unity.—Here there is a mystical significance which must not be passed over. The Holy Qur-án has set before us two words—"Faith" and "Law." First as to faith. Faith signifies the fundamental principles of religion in which all the true religions agree and which include, among other things, the existence of God, His Unity, His perfect Attributes, the mission of the prophets, the pure worship of God, the rights of mankind, good morals, the accountability for good and evil actions and reward and punishment. These are the fundamentals of faith with respect to which the teachings of all the prophets were as one. It is this faith which all of them, from the first to the last, brought to the world. It was not affected by changes of time and place, nor yet by the differences between nation and nation. It remained the same in every age and in every clime, and everywhere the prophets preached it in the same way, so that nowadays, if there be any difference discernible in it, that difference is due either to misrepresentation or to certain foreign elements which have crept into it and changed it from its original state.

Secondly, as to Law, that is to say, Law and Theology, consists of those details in the commandments which keep changing on account of the peculiarities of every nation and religion in respect of time and place. For example, all religions differ a little in their modes of worship, their followers turn their faces in different directions at the time of worship, and they adopt different ways for the punishment of wrong-doing and the elimination of evil.

Now, from the Qur-ánic point of view, difference in religions means that while the real Faith, which constitutes eternal Truth, remains unchangeable and unalterable, the ways and means to attain the common object in view have been made subject to alteration where such alteration and improvement were found advisable by different prophets. The prophets have been sent from time to time only to present this Eternal Truth before the world and to keep the Faith in its pristine purity, and to teach those people to whom they were sent particular commandments and details of laws which, considering the circumstances of time and place, were for them most suitable.

The lives of the prophets tell us that one prophet of the Book succeeded another prophet of the Book only when the previously revealed Book was either lost or so much changed and adulterated that its genuineness had become suspect. The Old Testament was revealed to Moses after the books of Abraham had been lost and when inconsistencies appeared in the different copies of the Old Testament, the Psalms of David and other books were revealed from time to time, all of which are contained in the Old Testament. To complete these the Gospel was revealed, and when the Gospel was also tampered with by man the Qur-án appeared. We have cited these particular books only as instances, but the same must have been the case in other countries and with other religions. Apart, however, from religious belief, one may notice the same state of things in the history of India. There were many reformers, even before Islam, who preached against the idol-worship which was prevalent throughout the land contrary to the teaching of the *Vedas*, and who, while strenuously opposing the worship of 33 crores of gods, advised the people to believe in One God. Thus we find here and there in the ancient Hindu literature flashes of the idea of God's unity.

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After the coming of the Muslims to India there began to be formed among the Hindus certain sects whose religious beliefs were contrary to the current ancient Faith. In the fourteenth century A. D. Rama Nand Sannyasi founded a new sect on the principle of God's unity, who believed that all the religions of the world had One and the same Source. In the fifteenth century Kabir ridiculed idol-worship and the Dharamashastras of the Hindus, while he warned the Muslims against the superstitions which they had mistaken for religion. Thus, the doing away with the religious differences between the Hindus and Muslims, which had been the first aim of Islamic teachings, seems to have been also the particular mission of Kabir. The religion of the Sikhs, too, appears to have originated under the influence of Islam; and, even to-day, every call to belief in the unity of God is but an echo of Islam.

The True Meaning of the Islamic Call to Unity.—The above historical facts will show clearly how, from the ancient days down to the present time the idea of the unity of religion, enunciated by Islam, had found some sort of expression in many different countries, and how the secret that was first revealed to the Holy Prophet Muhammad had already been given a practical shape among many and diverse peoples. How true, therefore, and full of reality is the declaration of the Qur-án, made before the people of the Book which laid down that men are themselves responsible for the difference in their religions, for they have One and the same God and there is no real contention between them about religion. Had they differed as to the fundamentals of Faith there might be such contention, but on these there is universal agreement. Differences may appear in the subsidiary aspects of religion, if the phrase be permitted, but such differences are practically no differences at all. The Jews and the Christians who had, by forming distinct sects,

made distinctions in the Faith were invited by the Qur-án to embrace the true Faith or the "right religion" which was also the religion of Abraham; and Muhammad was plainly told that he had been given instructions precisely the same as those which had been revealed to the prophets before him. He was also informed that his religion was the same as that of Noah, Abraham and all the other Prophets that had gone before him. At the same time the other side of this unity of religions was presented in such a way as not to give any practical importance to mere differences in detail. This point was, therefore, made quite clear in connection with the fixing of the *Kibla* and similar matters, although these were the very things over which the Jews and the Christians quarrelled and denounced each other as misguided, while the Qur-án overlooked them in the presence of the real aim.

The Belief in the Unity of Religion and Political Unity.—The teaching of the unity of religion had a practical effect such as has never been shown in any religion except Islam, and which must be sought beyond the limits of religion in the laws and regulations of the State. The Jews considered that there were only two nations in the world, Israelites and those who were not Israelites, and all their legislation was on this basis. From the point of view of religion three peoples were recognized by the Christians, *i.e.*, the Christians, the Jews and the Pagans or Heathens, but inasmuch as there are no positive laws in the religion of the Christians they were, in mundane matters, governed by the law of Rome. The Christians also were divided into two classes, the Romans and the non-Romans. The Parsees were classified as Persian Parsees and non-Persian Parsees. Similarly the Hindus were split into high and low castes.

But Islam, in pursuance of the principle of the unity of all religions, divided the nations of the world, in relation

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to law, into four classes, and determined their respective legal rights, which have been preserved and acted upon for thirteen centuries. According to this classification there were (1) Muslims ; (2) the peoples of the Book ; (3) those who were like the people of the Book ; and (4) infidels and idolaters. These laws brought about peace in the world and induced a spirit of toleration among the Muslims who were thereby enabled to co-operate with other nations, while at the same time, holding fast to their own religious beliefs. This co-operation with the Magians, the Sabians, the Jews, the Christians and the Hindus and the ability to lay in different countries the foundations of civilizations suitable to those countries, was not the least remarkable achievement of this belief in the unity of religion.

(To be continued.)

ISLAM AND SOCIALISM

BY IBRAHIM A. HAYES, B.A.

Socialism in the West is the outcome of hatred which took deep roots in the minds of the down-trodden proletariat against the tyrannical Capitalists. The Capitalists were in power. The Church, as usual, sided with the rich and ignored all supplications of the working classes to help them better their conditions. Gradually the Church religion and Capitalism appeared to be convertible terms, and the Socialists became antagonistic to religion. In this attitude they were justified to a great extent for they knew only of the religion of Church—not even of the true religion of Jesus. No religion that they knew of had solved the problem to their satisfaction. Being born in Western countries they could hardly expect any relief from Islam, for the little they knew of Islam was through

Christian sources. To the Socialists therefore the destruction of religion became part of their creed. But the veil is gradually being lifted, and they are realising that Islam and Islam alone has laid down principles through which real Socialism—not as prevailing in Russia to-day—can lead the world. A few examples would be sufficient to prove this assertion.

It was Muhammad who by his judicious laws of inheritance made the existence of territorial magnates or a line of multi-millionaires impossible: every property of a deceased Musalman is divided into shares, there being no system of primogeniture in Islam. The property does not descend to any single heir, either male or female, but to all the relatives of a deceased person. The wife gets a substantial share, and in some cases even the parent of the wife. No person can devise more than one-third of his property either to a relation or to an outsider. But endowments to public or charitable purposes of the whole property have been freely allowed and encouraged under the name of *Waqf*. The policy of the great Legislator of Arabia was to divide wealth and property in the country as evenly as possible and thus to create equality between all citizens in social status, and to afford to all equal opportunities. With this object in view, Islam also made it legally incumbent upon the rich to give over to the national fund or to the deserving people at least $2\frac{1}{2}$ per cent. of their annual income.

Socialism in Islam has gone even to this extent that when a man leaves his field fallow for some time his neighbour acquires a right to cultivate it as public property. On the principle that all human beings are brothers and should help one another in need, Islam interdicted usury or interest of any kind. This interdiction stimulates the spirit of commerce, industry, labour and thrift, discourages the hoarding of money in bank, and makes the existence

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of Shylocks, which has always been baneful to the happiness of society, an impossibility. It was also a decided set-back to Capitalism when even no private individual was allowed to lend money on interest and become a Capitalist. Money and other things also could be lent without interest, and the remission of debts was advocated by the Qur-án in these words:—

Deal not unjustly with others and ye shall not be dealt with unjustly. If there be any (debtor) hard pressed, he should be given time until he gets into easy circumstances; but if ye remit (the debt) as alm, it will be better for you if ye knew it.

Hoarding of money was also interdicted by the Qur-án thus :

O believers! of a truth, many of the teachers and monks do devour men's substance in vanity and turn them from the way of God. But to those who treasure up gold and silver and spend it not in the way of God, announce tidings of a grievous torment.

Islam has strictly forbidden its adherents to gamble or indulge in any games of chance, and the underlying idea of this prohibition seems to be to make it impossible for any individual to get rich at the expense of his less fortunate brother. Muhammad made monopoly unlawful in Islam and did not leave even "corner" makers without a warning when he said :—

The bringers of grain to the city to sell at cheap rate gain immense advantage from it, and whosoever keepeth back grain in order to sell it at a high rate is cursed.

The Christian civilization, had it accepted Islam as its beacon light, would have been surely saved the curse of monopoly which is the negation of the very elementary principles of equality on which the sacred foundations of rights are based. Islam recognized that monopoly was another way of helping in the making of the few magnates at the sacrifice of the interests of the rest of society. Muhammad said: "Whosoever monopolizes is a sinner." European civilization whose wet-nurse is the so-called religion of Christianity, has developed the present worm-eaten top-heavy superstructure, whose magnificence and grandeur rests on its being nurtured continuously on the

blood of the weaker nations of the world. Had it accepted Islam as its basis, it would have succeeded in effecting a true balance between what a man is and what he ought to be through the institution of *Zakat* about which Gibbon remarks :—

“Mohammad, perhaps, is the only law-giver who has defined the precise measure of charity : the standard may vary with the degree and nature of property, as it consists either in money, in corn, or cattle, in fruits or merchandise, but the Mussalman does not accomplish the law, unless he bestows a *tenth* of his revenue in charity.....”

To live up to real Socialistic ideas it is necessary that we should be ready to make sacrifice. In this materialistic world we cannot expect any one making a sacrifice without benefitting himself first in one form or another. Charity begins at home. Such is our mentality. But Islam, and Islam alone, provides the incentive which can induce true believers to make sacrifices, to share their wealth with others, for the pleasure of Allah and a reward in the Hereafter.

Let this brief and humble contribution be deeply considered and perhaps Socialism, which is doomed to be extinguished, may yet revive on a true and solid basis and save the world from the clutches of atheism and anarchy.

SPIRITUALISM AND ISLAM

BY J. A. CLEMENTS

As a Spiritualist propagandist, I read with considerable interest, in a journal devoted to the philosophy, phenomena and progress of Spiritualism and religion, in general, namely *The Two Worlds*, the following extract : “Spiritualism is making progress in many quarters of the world, and we are reminded of that fact by a little pamphlet entitled : *God Realisation*, which has come to us from

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Surat, India. Mr. A. G. Usman, the author, tells us that during a visit to England in 1930 he attended a number of Spiritualist meetings, and became convinced not only of the facts of survival, but of man's hunger for knowledge of the spiritual life. Apart from being a Spiritualist, he is also a Muslim, and cannot understand why all Spiritualists are not Muslims, for he claims that Islam is the natural religion of the whole universe, and that its acceptance means the spiritual upliftment not only of Muslims but of humanity at large. The pamphlet presents a point of view which is very interesting. While Christians are quite satisfied to claim that Spiritualism means Christianity, and that every Spiritualist should necessarily be a Christian, Mr. Usman makes the same claim *re* Islam.

Now, to my idea Christians do not, and have never, claimed that Spiritualism means Christianity. In fact many responsible leaders of Christian thought have gone to great pains to endeavour to prove the reverse. To illustrate this point of view I will quote some expressions of opinion, from a Symposium on *Spiritualism and its present day meaning*, compiled by Huntly Carter. The views included in this work are answers to the appended questions set by the author. The opinions invited were on (1) the coming of the new "psyche," (2) its influence, material or spiritual, (3) its trial by experts and (4) its utilization.

The Right Rev. W. S. Swayne says that "One of the most painful pages in the history of the Christian church was the record of its treatment of witchcraft in obedience to a plain precept of the Old Testament. . . . it remained to be considered whether they and their brethren of the Free Churches were not in some measure responsible for the modern vogue of Spiritualism by the silence they had observed in services with regard to the relations with the Church on earth and the Church in the Beyond."

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Canon Edward McClure : " . . . it was a danger to the mental sanity of the nation that neurotic persons should be accepted as channels between the living and the dead."

The Rev. J. A. V. Magee : " We are asked to welcome Spiritualism with both hands as an ally of the Christian faith because we are told that it affords such wonderful proof of survival after death.

There are two things to be said in answer to this contention..... "

Father Bernard Vaughan : " There is nothing to be had out of Spiritualism calculated to help the human race . . . it only too often means loss of health, loss of faith, and loss of morals.....in fact the drug habit is not more fatal than the practice of Spiritualism.....be satisfied that yielding to Spiritualism is qualifying for an asylum."

The Rev. F. C. Spurr : " The movement is a challenge to the Church to recover the full Christian teaching about the future life...."

Dr. R. F. Horton, representing the Congregational Churches, cannot help regarding " the revived interest in Spiritualism as retrograde."

General Booth of the Salvation Army : " So far as my experience goes, the leading disciples of Spiritualism have little either of faith, or love, or worship."

Sir Arthur Yapp, on behalf of the Y. M. C. A. : " So-called Spiritualism cannot satisfy with its knockings, tambourines, mysteries and buffoonery."

Having closely analysed the epitomes of these expressions of opinion on Spiritualism, it must be obvious to even the ordinary intellect that orthodox Christianity

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has neither the time, the intelligence or the inclination to recognise something which undoubtedly has grown out of their own incompetence through their inane desire to invest the simple Christ's teaching with a plumage of fantasy, devoid of fact, and overburdened with dogma and doctrine, which has undoubtedly resulted in rampant materialism, empty pews, and, still more, empty sermons. Now to bolster up and endeavour to resuscitate the dying members of their faith, it is evident that they are relying upon the most malicious and malignant propaganda, in an effort to decry other faiths so as to advertise and illumine their own. Islam I know to have suffered in this way, as have we of the Spiritualist movement. It is an established fact how Christianity has endeavoured, especially in recent years, when the teachings of Islam have permeated the West, and they find their own influence and power waning, to blackguard Islam with attacks in reference, particularly, to the Prophet and slavery, Islam and Woman, and Marriage in Islam. Similarly, Spiritualism has been foully accused of promoting sensuality, moral levity and various phases of debauchery. Naturally, we find fanatics in every flock, but I am fully convinced if every major faith was carefully analysed, one would discover that the vilest history would easily be found in the growth of the Christian Church. In reference to which Lord Headley says in his preface to the *Ideal Prophet*: "Unfortunately Christianity has some advocates who advance her cause at the expense of others. They illuminate her by blackening other religions, they safeguard her by robbing others of their due: they deify her Lord by reviling all other Prophets of God."

I feel, therefore, after carefully sifting the evidence, that the possibility is that Islam has a greater claim upon adherents of Spiritualism than Christianity, because

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after all the bulk of converts to the new faith are renegade Christians. I feel that with co-operation and sufferance of one another much could be achieved to bring about a grand assembly in the nature of (to use Allen Upward's words) a church for Prophets instead of priests, an asylum for artists, a citadel of truth, a Garden City of the Soul: an experiment, however halting, in the search for that Celestial City that was seen descending out of Heaven from God.

When we examine the principles of Spiritualism, and compare them with the Seven Articles of Islam, we find our differences count for really naught.

The Seven Principles, to which the vast body of Spiritualist subscribe are: (1) The Fatherhood of God; (2) The Brotherhood of Man; (3) Continuous Existence; (4) Communion of Spirits and the Ministry of Angels; (5) Personal Responsibility; (6) Compensation and Retribution here and Hereafter for good or evil done on earth; (7) A Path of Endless Progression.

These compare with the Seven Articles of Islam: (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) The Hereafter; (6) Premasurement of Good and Evil; (7) Resurrection: and we must come to the conclusion, that the time is ripe for both parties to join hands in unity, amity and peace to proclaim to the world at large that life after death is a direct image of the state of spirituality we enjoy in this material state. "Strengthen love of Truth, infuse Charity, increase Progression; that each of us may join Thy ministering angels and spirits in the harmonious anthem of ceaseless praise. Grant us the spirit to follow truth, which comes from Thee, and is of Thee."

ISLAM AND SPIRITUALISM

[Elsewhere in these pages we print an article from the pen of Mr. J. A. Clements dealing with this subject. In this connection the following note from our Brother-in-Faith, Mr. Ahmed Bennett, will not, we feel, be without interest to our readers.—ED. I. R.].

The *Daily Telegraph* of May 8th states:—

“Dean Inge attacked Spiritualism as ‘spurious mysticism’ when taking ‘Eternal Life’ as his subject in delivering the Warburton Lecture in Lincoln’s Inn Chapel yesterday. The revival of so-called Spiritualism and the cult of necromancy among masses of the half-educated, he said, showed how very crude were the notions of a future life among many who did not reject the idea altogether. The popular notion of progress or a further probation in a future state received no support from the New Testament, nor from traditional Christian teaching. In our own day, though the idea of progress beyond the grave was often welcomed, the hope was mainly secular, temporal and impersonal. We identified ourselves with the future advance of humanity, and since that was not enough to satisfy us, there had been a revival of necromancy and Spiritualism. Of this, it was necessary only to say that if those phenomena were proved, they would belong exclusively to the psychical world, and would have very little interest for religion. Spiritualism was often the spurious mysticism of the materialist.”

It is high time that the religious leaders of all denominations in this country should get together immediately for the purpose of undertaking a joint investigation into, and issuing an authoritative report of their findings, signed over the names of such leaders, concerning the whole subject of Spiritualism. The continued progress of humanity demands at this time that the results of such

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investigations should not be withheld from the people, irrespective of whether they are in accord with particular theological doctrines or are inimical to vested interests. Faith is not enough. Truth must (and will ultimately) prevail. Spiritualists who read the authoritative and explanatory translation of the Holy Qur-án (obtainable from the Mosque at Woking) will find how completely in accord with their beliefs, which as yet touch only the fringe of the subject, are those of Islam, for Islam does teach very definitely concerning the future life in which the consequences of actions in this life are all important, and in which both men and women can rise progressively to the borders of divinity.

How great was the revelation and guidance sent down by God into the heart of Muhammad—an unlettered, unlearned man, much misrepresented in the West—only those who have studied his life (every detail of which is known), his sayings, and his one miracle—the Holy Qur-án—can, but in part, know.

Islam welcomes not only the advances made by Science for Man's material good, but also the advances made by Psychic Science for Man's spiritual good.

The survival of personality, the infinite progress of man, the Unity and greatness of Almighty God (*i.e.*, Allah) are matters concerning which in Islam there is no possible doubt.

AHMED BENNETT.

[We also reproduce the following extracts from a letter of the late Khwaja Kamal-ud-Din which he wrote in 1927 to a Spiritualist friend, and which throw considerable light on this rather interesting subject from a slightly different point of view.—Ed. I. R.]

Science has after all admitted to-day that the Maker of the Universe is a Universal Mind. Various attributes of that Supreme Mind have manifested themselves in the universe, or, in other words, this cosmos is the

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embodiment of those very attributes. Of all the religions of the world, Islam alone placed this truth before the world. It showed the human mind to be but a miniature of the Universal Mind, and it came to educate the human mind so that it may reach the acme of perfection by imitating the Universal Mind, until it should display the attributes of the Divine Mind.

If Spiritualism had realized this truth, then it could have been admitted that it has touched the Islamic precincts, but I find with regret that Spiritualism has not been able to chalk out any constructive line which may be usefully followed and which may turn the human mind at one with the Supreme One, and its silence on this point is noteworthy since it does not suggest any tangible course to be followed. It leaves one to grope in the dark, and this is the line of demarcation between Islam and Spiritualism.

The interview with a spirit hardly serves the purpose. It can hardly help us to understand the Universal Mind. On the other hand, Islam presents a perfect code of guidance, and this, in reality, is what we understand by religion.

For example, the Qur-án, first of all, suggests one hundred names of the Universal Mind which the Holy Book styles as "The Divine Attributes." These are, in fact, various qualities which it should be our aim to acquire. We men are vicegerents of God on earth, as the Qur-án tells us. But we cannot fill this rôle if we do not exhibit His Morals. These Divine Morals are given in the Qur-án, and they may also be read in the pages of Nature. Man should imbue himself with these Divine Morals.

Since these morals, as given in the Holy Qur-án, in my opinion, cannot be improved upon, it would be akin to folly on our part as intelligible beings to seek them anywhere else than in the Holy Book of Islam.

WAS MUHAMMAD AN IDEALIST¹

BY A. H. JAISINGHANI

Greatness like goodness is an all-round thing ; it is to be seen on all sides of a person's life, or nowhere. Virtue we should regard as a matter of degree rather than kind. For this reason if a person is admitted to be great in one respect, he cannot be otherwise in other respects. It may be that owing to certain contingencies or circumstances the genius of a man expresses itself and is seen to excel only in one department of life, but the potentialities of conquest on other sides remain always there. For this reason I am not prepared to admit, as many critics of the Prophet would have us believe, that though a great organizer he was not a thinker or seer ; though a great man of action he was not an idealist.

I admit that Muhammad's teachings as laid down in the Qur-án and the Traditions are simple and far from being philosophical in appearance. But is not simplicity itself an art and a philosophy ? I would wish the critics of the Prophet, who are many in our land, I would wish specially my Hindu brethren, who owing to unrefined ways of some of our Muslim fellow-countrymen have come to think that the seeds of savagery lay in Islam itself or its originator, to probe deeper into the soul of the Prophet and his teachings, as revealed in the Qur-án as well as the sayings and anecdotes of his life, to appreciate his real greatness, his great idealism and his idealistic achievements.

My own study of Islam and its Prophet has convinced me of the profundity of the Prophet's knowledge, his faith in life or idealism, and the philosophical depth of his teachings. Let me speak a little of that to you.

Where do I discern the profundity of his knowledge and faith, or his Idealism ?—In the ultimate success of the

¹ Courtesy : *The New Age*, Karachi.

WAS MUHAMMAD AN IDEALIST

Great Plan which he came to inaugurate upon this earth, even as his predecessors Abraham, Moses, Buddha, Christ and Krishna did. And where do I find the depth of his philosophy?—In the invulnerability of Islam in the face of progress of science and civilization. Here let me in passing remark that when I talk of Islam I do not understand by it its mythology and its theological dogmas, which I regard in all religions as incidental; I am referring to its ethical and spiritual side. These two facts, then,—the success of the Plan and the invulnerability of Islam's ethics even in our day—appear to me to establish the Prophet's claim to deep philosophy and knowledge which the superficial critics deny.

What was that Plan and why do we regard the ethics of Islam as invulnerable? Let me say a few words regarding these.

The great work undertaken by the Prophet was that of re-awakening in mankind the faith in one Supreme Power which rules the universe, to stop idol-worship and social inequalities. The Prophet had a threefold message, I believe: for the individual, for the society in its social as well as political character, and for the humanity as a whole. His work in Arabian society of his days was achieved in his own lifetime. Before he departed from this world he saw the Arabian society reformed, idolatry abolished and faith in one God re-established in Arabia which was big enough to be his world then. And now the work of his life finds its echo, not so much through the efforts of the missionaries of Islam as in spite of them, in other parts of the world, where countless movements of social and religious reform are springing up under various names. In our country we see the example in the birth of such reform movements as those of Arya Samaj, Brahma Samaj and Sikhism which have based their tenets upon the monotheistic and democratic principles of Islam.

I am giving here only a passing hint, there is no time now to consider our indebtedness to Islam in a more detailed manner.

Then, coming to the ethics of Islam, we find that they stand invulnerable because they satisfy the demands of science and civilization to a very great extent. This is not to say that other religions do not satisfy these demands. My purpose in speaking of this is simply to defend Islamic ethics against the unjust imputations of Islam's critics. Now, let us see what is in the ethics of Islam for which we give them the title of modernity and regard them as invulnerable. Here again we shall have no time to go into details. I shall speak only of their principles or main features which are well known to all who possess even a superficial knowledge of Islam. What are these features ?

1. Islam recognizes the principle of equality of all men before God and society, as proved both in the teaching of the Qur-án and the fact that Islam has no caste or other distinctions between the believers.
2. Islam recognizes freedom and equality of sexes and economic independence of women, as seen in the Islamic Law.
3. Islam discountenances the practices which are based on superstition or the spirit of other-worldliness, as seen in its teaching as well as the practical tendencies of its people.

If these principles of the ethics of Islam are recognized, it will be easy to see why Islam has gained so much popularity and has come to be the second or third among the religions of the world in respect of numbers.

The ethics of Islam seem to me to be based on modern principles of freedom and democracy, and therefore even if there be no other idealism or philosophy in its teaching this more than compensates the loss.

"WHAT IS ISLAM?" IN ZULU LANGUAGE

In the end I may make it clear that nothing is said here with a view to disparage other religions or to raise Islam above them. I have only sought to draw attention to the beauties of Islam which have remained hidden from many of our countrymen. For the rest I believe all religions to be gifts of God to mankind to serve as so many pathways, one leading through open or grassy fields, another through cool forests and mountains, while another still through waterways, but all meeting at the same place which remains the One Goal of all human endeavours.

"WHAT IS ISLAM?" IN ZULU LANGUAGE

[In our June issue we printed the Swedish version of our pamphlet "What is Islam?" We now reproduce its translation in Zulu language. Our brother Mr. Tahir King, who embraced Islam when the late Khwaja Kamal-ud-Din was in South Africa, is doing his utmost for the propagation of the Faith. He is circulating this pamphlet in thousands among the aborigines of his country and is also translating "Islam and Muslim Prayer" by the late Khwaja Kamal-ud-Din.—Ed. I. R.]

UBU ISLAM LOBU BUYINI NA ?

Loku okutiwe fahla ngenzantsi kuyingxenye yenqubo yebandla lase Islam, kanye nezinye izimfundiso zalo.

(1) UBU ISLAM, I NKOZO YOKU TULA.—Izwi eliti Islam uqobo lwalo litsho. (1) Ukutula. (2) Indlela yokuzuzisa ukutula. (3) Ukuzitoba komunye umuntu pantsi ko munye umuntu yiyona ndlela edala ukutula. Leli gama ke mayelana nenkolo licaza ukuzitoba okupelele entandweni ka Tixo.

(2) INJONGO YE NKOLO.—Inkolo yase Islam inika abalandeli bayo isu elipelele loku sebenza konke okuhle noku lungileyo ku muntu, loko ke kudala ukutala pakati komunye umuntu nomunye umuntu.

(3) ABA PROFITI BE NKOLO YOKU TULA (ISLAM).—U Muhammad, waziwa ngabantu kakula njengo Mprofiti wenkolo yase Islam, ngempela wayengu Mprofiti wokugcina wenkolo. Ama Muslim (oku Ukuti) abalandeli benkolo yokutula (ISLAM) iyaba vuma bonke aba Profiti emhlabeni kanye no Abraham, no Mosi

kanye no Jesu, abadalula intando ka Tixo ukuze ihole abantu emhlabeni.

(4) I KORAN ENGWELE—Ivangeli yama Muslim yi QUR-AN Engcwele, ama Muslim ayakolwa ukuti zonke ezinye izi ncwadi ezi Ngcwele zipuma emtonjeni o Ngcwele, kodwa njengoba konke eseza kwembula sekwangcoliswa *ukuhu-nyushwa* ngabantu, I QUR-AN Engcwele yincwadi yoku gcina ka Tixo yeze kubukeza ama vangeli aseyandulele.

(5) ISIVUMO SENKOLO ENKONZWENI YASE ISLAM.—Ziyisi kombisa inani lazo okokuqala (1) Ukukolwa ka Tixo. (2) Nase zingilosini. (3) Nase zincwadini ezivela ku Tixo. (4) Nase zitunyweni ezivela ku Tixo. (5) Nase zweni elizayo. (6) Nase kulinga niseni koku lunga nobubi. Nase kuvukeni kwabafileyo emva kokufa.

(6) I Mpilo emva kokufa ngokufundisa kwenkolo yebandla loku Tula (Islam) akuyiyo impilo entsha, kodwa kuyinqubeko yayo lempilo, ileta izinto ezifihliweyo, iyimpilo yoku-qhubeka engenamkawulo, labo abazilungi-sela kulempilo ukuqhubekela pambili (*emisebenzi lungileyo*) bayakungena e Paradesi (*endaweni-yoku hlala imimoya yabafileyo befele enkosini*) ekungeilnye igama inqubeko yalempilo ebizwa ngalo emvakokufa, nalabo izingqondo zabo ezenziwa butuntu yimisebenzi yabo eko-hlakele kulempilo, bayakuba ngabaki base sihogweni.

(*Bayakuhlala esihogweni*) impilo engenaku-zizwa izibusiso zase Zulwini, nezoku hlupeka ukuze bahlan jululwe ekungecoleni kwabo konke ukuze balungele impilo yase Zulwini. Umbuso emva kokufa ungumfa-nekiso wombuso wo Moya kulempilo.

(7) ISIVUMO SENKOLO SESITUPA.—Abanye baye basi-pambanise nenkolo yento ezakwenzeka. Umuntu ongum Muslim akakolwa yinto eyakwenzeka, noma yinjongo ka Tixo engaguqukiyo, ukolwa yikulinganisa okuzayo, zonke izinto ezidalwe ngu Tixo, zikulungele ukusetyenziswa ngezi kati ezizi miselweyo. Ukusetyenziswa kwazo kabi kudala u-bubi nobuhlungu.

(8) IZINTSIKA ZENKOLO YASE ISLAM.—Lezi zinhlanu ummo wazo (1) Ukukolwa ukuti u Tixo munye ywaba, nokuti u Mprofiti u Muhammad uyisi-tunywa sake esi. Ngcwele. (2) Ukutandaza, (3) Noku zila ukudla, (4) Nokwabela abamofu, (5) Nohambo oluqonde endaweni eNgcwele yase Maka.

(9) IZIPO ZIKA TIXO.—Ama Muslim Akonza u Tixo oyedwa, uMnini mandhla Onke, Onokwazi Konke, Onokulunga Konke, uMlondolozu wayoyonke imihlaba, uMhlobo, uMholi, no Msizi, Kako ofana naye, akana msizi, akazalwanga, kunjalonje akazalanga ndodana na ndodakazi, uyisiqu sinye, uyiku-Kanya kwe-Zulu nomhlaba, Unesi Hau, une Sisa, unoku Kazimula, Uno Buhle, ungu Napakade, Ungonga Peliyo, U ukuqala nokupela.

“WHAT IS ISLAM?” IN ZULU LANGUAGE

(10) INKOLO NEZENZO.—Ukolo olungena msebenzi lufile, ukolo, olulodwa nje alwanele ngapandhle kokuba lube nezenzo, umuntu ongum Muslim ukolwa yiku-Ncoma imisebenzi yake kule mpilo nase mpilweni ezayo Yiloyo naloyo wetyata umtwalo wake akako angaba ngu-mnikelo wesono Somunye.

(11) IMISEBENZI YOKULUNGA ENKOLWENI YASE ISLAM.—U-Mprofiti wobukosi uti: Zembeseni ngemisebenzi yabu Ngeweke, u Tixo ungumfu-ziselo womuntu, nemisebenzi yake iyisiseka sezenzo zokulunga zama Muslim. Ubulungisa enkolweni yase Islam. I ukupila impilo enobudlelwane nemisebenzi eNgeweke, ukwenza okunye kunaloku kuyisono.

(12) AMANDLA OMUNTU ENKOLWENI YASE ISLAM.—Umuntu ongu Muslim ukolwa yikuti imve lo yomuntu yavela ingena capaza lesono yenziwa ngebunba elihle kunawo wonke, unamandla okuba abenenqubeko engena mkauko embeka esihlalweni esingapezu kwezi Ngilosini nemsondeza eduze nomgcele wobut Ngeweke.

(13) ISIKUNDLA SOW ESIFAZANE ENKOLWENI YASE ISLAM.—Abesilisa nabesifazane bapuma Mtonjeni munye, bano-mpefumlo munye banikwa amandla alinganayo ngoka Moya nase zintweni zengqondo nezo-kulunga, I nkolo yase Islam ibeka isilisa nesifazane esimeni esifanayo esomunye Kwesomunye.

(14) UKULINGANA KWABANTU NOKOBU-ZALWANE ENKOLWENI YASE ISLAM.—Lyinkolo yoku hlangana kuka Tixo nokulinga kwa bantu. UZALO, ingcebo, ne mfuyo yonizi yizinto ezenzeka zinga Sopiwe (zinga qondiwe) ukulunga nomsebenzi wabantu yiwona mgomo woqobo otusekayo, ubandlululo lwebala, noma lobuzwe, noma lwenkolo, alwaziwa kuba konzi basenkolweni yase Islam. Bonke abantu ngabamzi munye, inkolo yase Islam ipumelele ukucumisa nokuhlanganisa omnyama no mhlope ukuba bonke babe ngabazalwane.

(15) UKUZIGWEBE.—Inkolo yase Islam iyakutaza ukuba umuntu azigwebe, futi imhlonipe opikisana nomqondo wayo, yiko lokeke akutshoyo u Mprofiti u Muhammad ukuti kuyi-sibu-siso esivelo ku Tixo.

(16) ULWAZI.—Ukufuna ulwazi ku U msebenzi enkolweni yase Islam, ngakoke ukuzuz ulwazi kuyabenza abantu bendlule iziNgilosini.

(17) UBUNGWELE BOKU SEBENZA.—Noma yimupi umsebenzi umuntu awenzayo ukuba apile impilo eqoto uyahlonitshwa, ubuvila bubukwa buyisono.

(18) ISISA.—YONGE, ingqondo yomuntu ayinikiwe uyini—kelwe ukuba ayipatele u Tixo, ukuze asizi abazalwane bake. Kuyimfanelo yomuntu yokuba apilele abanye, nezipo zake azabe ngokunga bandlululi muntu. Isisa enkolweni yase Islam Siya msondeza umuntu eduze no Tixo. Isisa nokwabela abampofu kwenziwe umteto, nawo wonke umuntu onefa eleqe umgcele otila kufanele akoke intela (Tax) emiselwe abacebileyo ukuze isizeabampofu.

CORRESPONDENCE

THE IMAM,

DUNDEE, SCOTLAND.

THE MOSQUE, WOKING.

DEAR BROTHER,

It is with great pleasure that I take up my pen to tell you the process by which I came to adopt Islam.

I had never been fully convinced about the Trinity even in my earlier years. I could not understand how the Great God could beget a son on this Earth of ours. I had always considered God as the Unattainable, the Almighty. I love and venerate all the prophets of Christianity because of their perseverance against adversity in spreading the word of God throughout their land. I felt strangely discontented, and my affairs did not progress on account of this uneasiness. Then one day I entered our public library, which receives *The Islamic Review*, and picked up the *Review* to pass half an hour. As I read I learned that here was the religion for which I was yearning. Since that day I have found that I have a greater assurance in life and have been a better man.

I am,
Your brother in Islam,
DAVID COUAN.

MY DEAR MR. MAJID,

DUNDEE.

Please excuse my not writing sooner to tell you how much I enjoyed my short stay with you at Woking. I have never received such kindness and consideration from anyone in all my life, and my thanks cannot be adequately expressed. What struck me most about my visit was the marvellous fraternal spirit of our sacred religion. I met people of various nationalities, and after being introduced it seemed as if we had been friends all my life. Had that happened with other than Muslims and in a non-Muslim atmosphere I think I should have felt restraint and strangeness. The Mosque impressed me ever so much both by its inspiring sanctity and by its freshness and beauty. In a few weeks' time I shall be getting my holidays and, *Insha-Allah*, I shall see you all again then. Just now I am studying the prayers, and think I have almost mastered them. I have now read almost half of Sura Baqara of the Qur-án. What impresses me about the Sacred Book is the sublimity of the language and the constant testimony to the glory of Allah. I find it rather difficult, but with the aid of a dictionary I manage to grasp the main thought in spite of the cramped writing.

May Allah bless you and make you prosper.

I remain,
Your brother in Islam,
DA'UD COUAN.

CORRESPONDENCE

MARIESTAD.

THE EDITOR,

Islamic Review, WOKING.

DEAR SIR,

I thank you very much for your letter and I beg your pardon for having not answered it earlier.

I thank you further for sending me the *Islamic Review* for a year, and I beg you to thank your donor, who has been so kind as to give it me. I am in receipt of the numbers for March, April, May and June from the Imam at Woking, Mr. Abdul Majid, and I have read them, and I find the *Islamic Review* both very interesting and well written, and I am sure that you will not be wasting money and labour as far as Sweden is concerned. Unfortunately our religious laws are very ancient and very peculiar because the Swedes are not very religious and not so concrete as the Englishmen. Yet we have Jewish synagogas here in Sweden, why not Mosques? It is possible that our laws also can be altered by an agitation from outside, if interest for Islam can be created here. Islam has gained many new Muslims these last years all over the world. Why not in Sweden?

Yours sincerely,

ORIOVANNI BIANCHINI.

JAFFA, PALESTINE.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR,

Asslamo Alaïkom

I read in the issue of the *Islamic Review* of March, on page 72, the following paragraph:

"During the stay at Mina the three *shaitans* should be stoned, each with seven stones, beginning with the big and ending with the small,"

This, Sir, is a mere allusion; Muslims do not stone the three *shaitans* as it is mentioned, or as it is usually told by old grandmothers. Muslims stone the traitor, Abu Raghāl, who betrayed his nation and tried to guide the enemy through the Arabian desert to the holy place of the Arabs. This was in the Battle of the Elephant when the Abyssinians wanted to destroy the holy place of the Arabs. The battle was won, the Abyssinians were defeated and Abu Raghāl was killed and buried in the place where Muslims throw stones. When Islam enlightened the hearts of the Arabs, the Prophet saw a noble act in stoning the traitor and so he adopted it as an ethical lesson among the many good customs Islam adopted from the old Arabs.

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I work in an Islamic daily newspaper, and I write the Islamic feature of it, and truly, Sir, I find the *Islamic Review* and other works of the Mosque, Woking, a great help to me, and I have translated much of it, especially the works of the late Khwaja Kamal-ud-Din, and I hope you will guide me to get more benefit out of your works.

Yours sincerely,

ABDUL KADIR HUSSEINI.

[The paragraph referred to by our correspondent appeared in a pamphlet entitled: "A Guide to Haj" which was issued by the Hejaz Government. We published it almost *verbatim* in the hope that it would prove helpful to the pilgrims. We did not think it proper to make any alterations, and in doing so we certainly did not mean to endorse everything that appeared therein.—Ed.]

LIVERPOOL.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR AND BROTHER,

Since the death of my dear father the late Sheikh Abdullah Quilliam, I have considered it my duty and privilege to uphold the banner of Islam in Liverpool. Owing to business occupation, I have been unable to devote so much time as I would desire to this object, yet have been able to obtain some results.

Some of the British Muslims have helped me, and we have been able to say *Namaz* together and to make fresh converts. In this respect you can help me, if you will be good enough to let me have a Muslim Calendar for the year giving the dates of the Ramazan and Islamic Festivals.

There are a number of Muslims attending the Liverpool University, and they are anxious to have a Muslim meeting place in Liverpool. The Bible Society have rooms near the docks and provide reading accommodation for these men and try to convert them to Christianity—a hopeless task, but in time we hope to have a Muslim Reading Room in Birkenhead and a place for *Namaz*.

At the moment we would like you to be good enough to send Muslim Calendar—a guide to *Namaz* in English—any literature on Islam you have to spare.

Thanking you in anticipation, and with cordial salaams,

Yours fraternally,

R. AHMED QUILLIAM.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

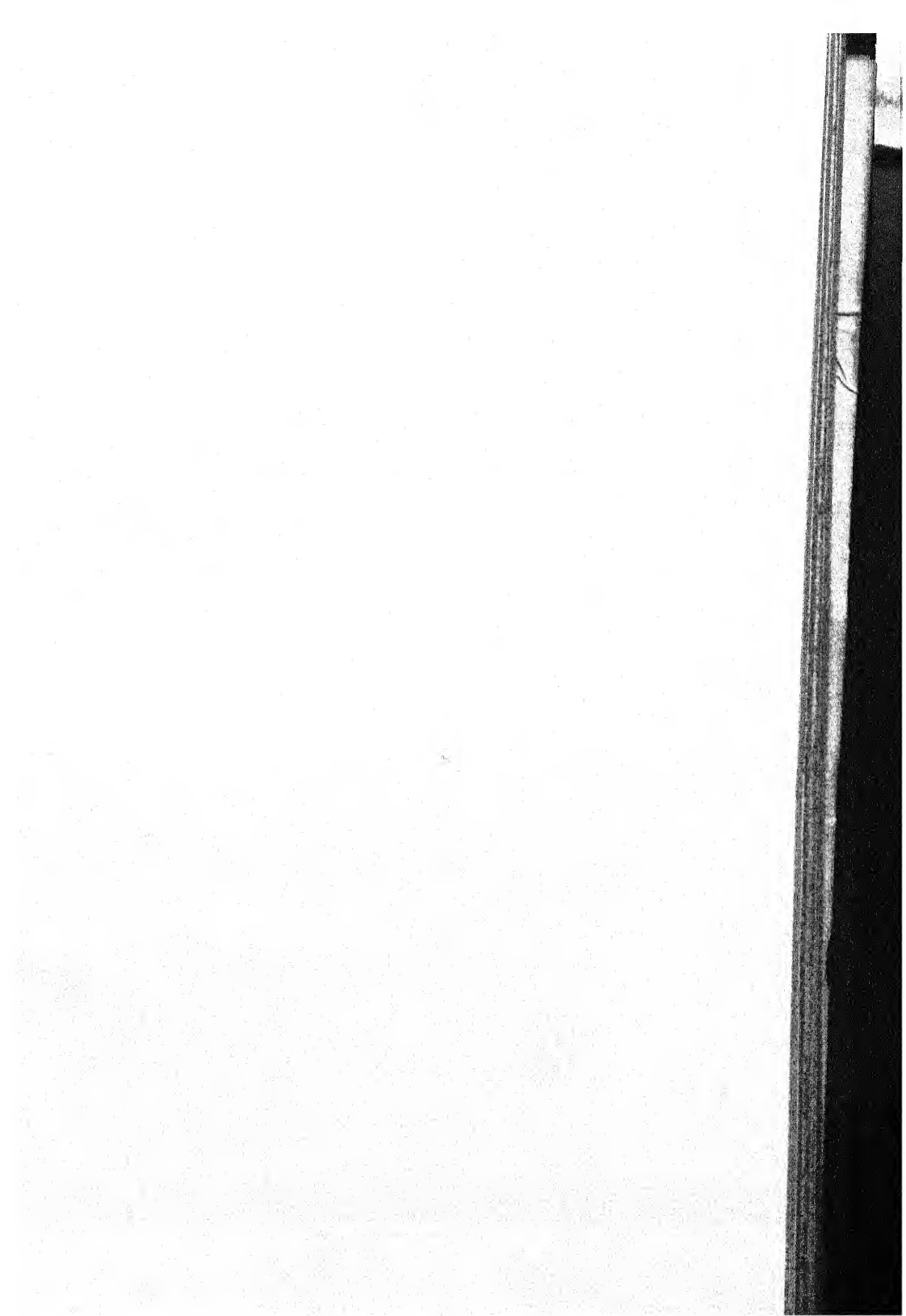
EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

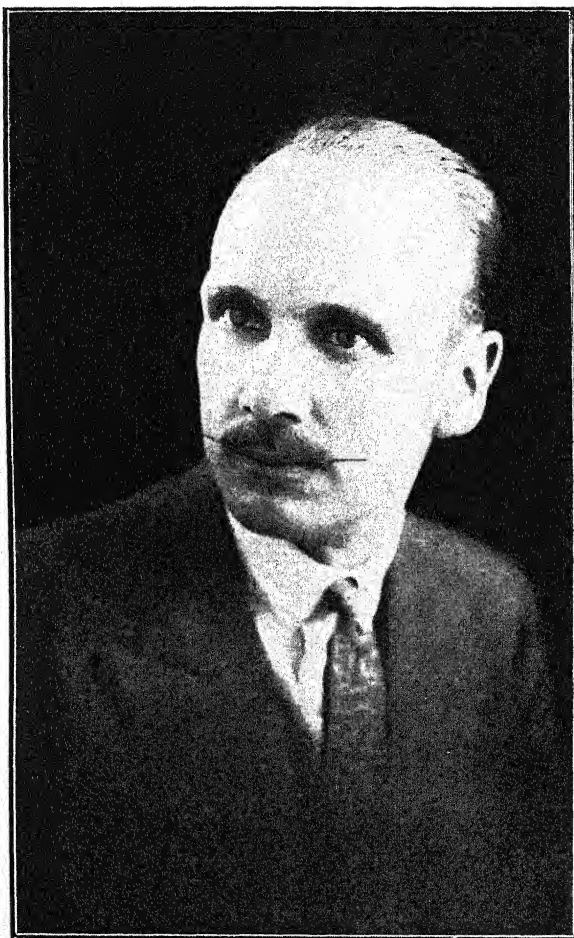
PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

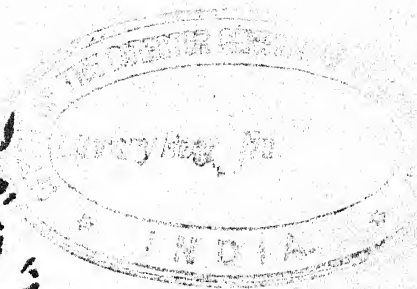
CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.





MR. WALTER H. WILLIAMS.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصَحُّهُ وَبِئْسَ مَا يَكُونُ
عَلَى رُؤُوسِ الْكَافِرِينَ



THE ISLAMIC REVIEW

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WHY I ACCEPTED ISLAM

BY WALKER H. WILLIAMS

I will endeavour in this short article to outline briefly the circumstances which led to my finally embracing Islam, trusting that same may prove of some interest both to my Muslim and non-Muslim readers.

I was brought up from early childhood in an atmosphere of religion, as it was intended that I should ultimately enter the priesthood, but God willed it otherwise, and instead I entered my present profession; therefore, at least, I cannot be accused of taking my consequent step without full knowledge of the facts.

My work and studies having created fresh interests in my life, I naturally found less time at my disposal to devote to religion than hitherto, and, consequently, as time passed, finding myself free of the religious influences of my younger days, I began to reason for myself, and eventually I found that I was questioning even the most

fundamental principles of a religion which I had until then accepted verbatim ; but nevertheless I still continued to fulfil my obligations to God.

About this time came the Great War, and I was drafted with my Regiment on service to the Near East. During this period (some four years) I had the extreme good fortune to make several good friends in Cairo, and it was the result of discussions I had with these good people, who explained to me certain passages of the Holy Qur-án, that sowed the seeds in my mind of the doctrines of a religion which I was destined some years later to adopt.

Upon resuming my civil occupation there followed a period in my life in which, owing to the renewal of my studies and my work, I found little time to devote to the serious study of religious matters ; and when I ultimately did, I found that I was no longer able to reconcile myself to the teachings of the Christian Faith, and, as a result, I discontinued my attendance at Church, as I was convinced that any other course under the circumstances was hypocritical.

It was some time later that I recalled to mind the earlier discussions that I had with my old Egyptian friends, so, in the hope of gaining enlightenment, I devoted a considerable amount of my spare time to a thorough study of an English translation of the Holy Qur-án, and as I read over and over again certain of the words of the Holy Prophet Muhammad (Peace be upon Him !) I could not help but see that here at last in Islam I had found the true faith for which I had been seeking so long. And the knowledge gave me a totally different outlook on life, as if, after groping endlessly about dark and obscure byeways, I had at last come upon a bright and illuminated thoroughfare.

It was not long after this that I visited the Mosque at Woking and consulted Maulvi Abdul Majid, to whom

WHY I ACCEPTED ISLAM

I would like to record my appreciation of his kind advice and assistance, and thereupon joined the Holy Brotherhood of Islam, "All praise to Allah!" And from that day, needless to say, I have felt a different being, having a purpose in life.

I will not attempt to discuss here the fundamental principles of Islam which I am content to leave in more able hands. There is a point, however, which to my mind deserves mention, as one who has closely followed the religious observances of both Muslims and Christians. That whilst an average Christian having attended Church Service on a Sunday, which is invariably carried through by a Clergyman and in which the worshipper often takes a rather inactive part, he or she considers their obligation to God fulfilled until the following Sunday. Whereas by comparison the Muslim prays regularly each day individually, either in a Mosque or in the privacy of his home, and even when Friday prayers are said in congregation this individuality is still retained, each Muslim praying independently to Allah without the need of any intermediary or elaborate ritual.

I would like to say that I feel confident, that if only people in this and other Western countries can be brought to appreciate the full meaning of Islam, and what it stands for, the ranks of Islam will be daily swelled, only unfortunately there is a vast amount of misapprehension in the minds of many Free Thinkers and others who still cling to their old creed simply because they require the moral courage to abandon a faith, with the principles of which they are at variance, and to embrace Islam.

Not one of the least of these is the idea that Islam is peculiar to the Oriental races and not adapted for everyday life in Western countries. This is of course a wrong notion, but it nevertheless exists in the minds of the majority and requires contradiction in a practical form,

and that is to publish for the benefit of the uninitiated the fact that numbers like myself have joined and are still joining the ranks of Islam and thus give added confidence to our potential brethren of to-morrow.

This and other facts require publication through other mediums than this organ, if we are to effectively spread the words of the Holy Prophet Muhammad.

Therefore Brothers and Sisters in Islam, we must awake from that sense of security into which we have allowed ourselves to relapse, come out into the open and bear the torch of Islam among the unenlightened throughout the world, and what better place to concentrate our first efforts than here in London, the heart of the British Empire, from whence the faith of Islam will spread throughout the West.

It is therefore essential, to my mind, for this reason alone, if no other, that a building, worthy of Islam, should be acquired and maintained in Central London, where all Muslims could meet and, what is more, by publicity non-Muslims should be attracted in numbers to listen to worthy propounders of the Holy Faith and also see the Faithful at prayer, thus giving confidence to those who have a wrong conception of Muslim prayers.

Without such an effort as this, numbers will be lost to Islam, as how otherwise are we to get in touch with those who are wavering in their beliefs and are awaiting enlightenment. For surely I am only one example of hundreds of thousands.

What is more the prestige of Islam is to be borne in mind. The capital of the British Empire and the centre of the world without an edifice worthy of Islam, unbelievable!

WITH DIFFICULTY IS EASE

BY THE LATE KHWAJA KAMAL-UD-DIN

Have We not expanded for you your breast and taken off from you your burden, which pressed heavily upon your back, and exalted your mention for you? So surely with difficulty is ease, with difficulty surely is ease: so when you are free, strive hard, and make your Lord your exclusive object.—*The Holy Qur-án*, 94: 1—8.

Calamities are sent us only to form our character. If man were not to accept this theory of life, what other alternative is left than that of killing himself by dashing his head against a stone wall? Happiness and misery are related to each other like light and shade, and until we reach that stage of mental culture in which we are neither the slaves of passions, nor cowards in the face of trials, we shall never do any work worthy of the name. Had it been possible for us to go through the world without encountering any difficulties, we could have had some grounds for taking a different view; but as it is, whatever may be our attitude towards religion in general, this is the only possible view. We must, after all, look at facts as they are, and it will be seen that happiness and misery are simultaneously attached to our life. This being so, it follows that only that man can dwell in this world with a peaceful mind who takes it as a matter of fact that wherever there is pleasure, there is pain also. It is this truth that is indicated by the verse:

So surely with difficulty is ease, with difficulty surely is ease.

In other words, if we long for the shifting of the back-breaking burden from our shoulders and that we be raised high in the estimation of the people,—this latter in its turn necessitates a greater largeness of heart and a wider sympathy—then the first step must be that we have a practical realization of the fact that convenience and inconvenience are complementary to each other in our life and

that they are, indeed, sent for our good. It is to emphasise the logical force of this truth that the word *fa*, meaning *so then*, has been used in the beginning of the verse under discussion—the idea being that if you seek for the facilities mentioned in the foregoing verses, then the way to them lies through your realizing the fact that facility and difficulty are inevitably linked together. Of course, a remedy was suggested for this seemingly paradoxical position by ancient Indian philosophy,—and that remedy was made a part of the religious system then in vogue—an exhortation to Man that he should renounce the world and live the life of a recluse in the woods and solitary places. It is said that such was the teaching of the great sage Buddha also to whom is ascribed the dictum that to escape the all-encompassing miseries of this world one should annihilate his own self; whereas we know from our own experience that side by side with these same miseries there is also a correspondingly great provision for our comfort and welfare in this mortal life. The Brahmins and the Buddhists have propounded this theory of life, calling it *Tyag* or *Renunciation* and *Nirvana* or *Self-annihilation*, and have offered it to the world as the greatest blessing, and the only way to true salvation.

But the question remains whether any person has ever put this theory of life actually into practice. The Buddhists founded great empires for themselves. The empire of Asoka and the rule of his descendants after him, all go to show that the theory of *Nirvana* was used merely as a religious theory to which the lie was unblushingly given by the actions of its followers.

Brahminism also laid too great an emphasis on renunciation; but have its followers acted on its teachings? Our Hindu friends are no whit behind other religious communities in their desire for wealth and things worldly. For centuries they have been wholly absorbed

in the thought of amassing riches, and it will, therefore, seem to be evident that, in practice, they have turned a deaf ear to the teachings of their ancestors in the matter of renunciation. Now, it is interesting to find that men of this kind—and it makes no difference whether they be Hindus or Muslims—show an utter lack of courage when faced with any kind of calamity. They are staggered, in the literal sense of the word, and behave like children.

The right course, therefore, is not that we should desist from acquiring the things of this world, but that we should never forget that for the practical purposes of our daily existence ease and pain are inseparable experiences of life. If, on the one hand, the Hindu sages, in the records which they have left, laid special emphasis on renunciation and self-annihilation—and the religion preached by the Church also exhorted action on the same principles for several centuries since its foundation,—the present civilization of the West, on the other hand, has established the hoarding of treasure as the sole aim and object of human endeavour. These modern Christians became so greedy for gain that its pursuit took the place of their religious duties. The passion of avarice with which they have tortured and exploited the less powerful nations of the world beggars all description. This was evidently the natural reaction to the unnatural teaching of early Christianity regarding the attitude of Man towards the things of the world.

But there is a very interesting thing about these slaves of the world. When brought face to face with any calamity, as I have already remarked, they show themselves to be cowards. Often they attempt or commit suicide—a cowardly exit from life, which has of late been adopted in Europe and America with a frequency never witnessed in the East.

To make a long story short, the condition of worldly life is such that there is no safety in it either way, whether

we renounce the world or become its slave. Assuming that we have to pull on with the world we are confronted with the fact that the provision made for our life is not one of unmixed comfort. Comfort is invariably linked up with a corresponding distress. It is true that we have to struggle for that comfort ; and at times such struggles are very keen and painful in themselves. But apart from the pain and anxiety of these struggles there are cases of additional suffering arising from loss of what we have earned, or injury done to what we possess,—and such cases are of not infrequent occurrence. For these we have to find some remedy.

Such a remedy has been prescribed by the Holy Qur-án alone, and it consists in making ourselves feel that whatever we earn or acquire is not for our personal use alone, but for others as well, and that our position in relation to such earnings or acquisitions is closely analogous to that of a trustee. The law may or may not entitle others to share in our earnings. That is not the point. The point is that it is our duty to look at the question from the point of view of charity and moral obligation, and regard them as co-sharers with us in all that belongs to us. It goes almost without saying that, in a general way, whatsoever we do is done for our own pleasure. So if we can form the habit of finding pleasure in the giving of a part of our earnings to others, and make our sense of satisfaction dependent on the degree of generosity and munificence which we display—and it is no more difficult to form than are other habits—then, in the event of the ups and downs of life depriving us of our worldly wealth, the misery involved will not be too great for us to bear. In a matter like this we should only try to develop in ourselves the Attribute of the Creator of the Universe in His capacity of *Rab*—a capacity in which He nourishes the whole world and gives bountifully to everyone therein.

WITH DIFFICULTY IS EASE

To sum up, in order to acquire the peace of mind, which is needed by all, we have first of all to comprehend the fundamental truth that pleasure and pain are like light and shade ; and that we should be independent of the fascination of the one as well as of the menace of the other. Having taken our stand on this truth our next step should be to labour day and night to earn and dedicate the things earned to the Maintainer of the world ; or, in other words, to spend them on His creatures. It is this ordinance which is contained in the verses :—

So surely with difficulty is ease, with difficulty surely is ease: so when you are free, strive hard, and make your Lord (*Rab*) your exclusive object.

Which may be paraphrased—Bear in mind that difficulty is a necessary adjunct to ease and comfort ; when you realize this, and are free from the confusion caused by this problem, put forth your labour and apply your energy to the full ; and finally make yourself the servant of your Lord (*Rab*), that is, spend your earnings for the benefit of His creatures in the same way as He is ministering to the needs of you and them. What service can a man who has no money render to others ? One who retires to the woods and hills and turns a hermit becomes a burden upon others because he stands in need of their giving him of their earnings in the way of charity ! If you wish to become exalted in the eyes of people far and near, and thus see the fulfilment of the verse—“ And exalted your mention for you ” in your own life, keep your hands ever open in generosity ; but this will be impossible for you so long as you do not earn money with infinite pains and hard struggles (strive hard). The Holy Qur-án, by saying : “ (Have we not) exalted your mention for you and taken off your burden, which pressed heavily upon your back ” only exposes the truth that no calamity can make its burden felt upon a person who leaves no room in his mind for any sense of loss as such. Losses and their

species—as enumerated in the Holy Qur-án—are destruction of wealth or other property, and like misfortunes of a material kind. Says the Qur-án :—

And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits ; but give good news to the patient, who, when a misfortune befalls them, say : ‘ Surely we are Allah’s ; and unto Him we shall surely return.’¹

Now, when we of our own free will give away the fruits of our earnings to others, and leave thereof nothing for ourselves what difference does it make whether any part of it remains with us or is taken away from us by the revolution of time, or the changes and chances of life ?

Perhaps someone will remark that these are but words of consolation. To such an one I will say—let him see for himself if it is or is not the real position. We are, doubtless, all of us, desirous of comfort and ease, and we cannot, in any circumstances, escape loss and sorrow ? And since this is so, does the remedy lie in the course followed by the hermits of Hinduism, or even in that adopted by the Mammon-worshippers of the West ? It is evident that in either of these incidents untoward and unexpected have to be faced. Real comfort, I repeat, can come only to him who earns with the utmost effort and gladly shares the fruits of his earnings with others. This is the only way in which a man can be free from the griefs and sorrows of life. Moreover, such a course, manifesting as it does the benevolence of his heart, will make his name renowned and of good report among men.

One thing more I would say in this connection. God revealed the words “ And exalted your mention for you ” to the Holy Prophet at a time when he was living the life of a recluse. But what an astounding prophecy was contained in those few words ! The honour and importance which the Holy Prophet—a fugitive from his people—attained on the day of his victorious entry in Mecca, was only the beginning of that ever-widening

¹ 2 : 155-156.

sphere of fame that was destined to be his, and the promise of this was contained in this short verse. By the will of God that Divine promise has been ever revealing new significance with the passage of time, and will continue so to do in the time to come.

Not a century since the Prophet's death has passed but has witnessed his fame manifested in a form more glorious than ever before. Of course we had to experience a time when the enemies of the Prophet considered it their religious duty to abhor and vilify his name. But slowly, and by degrees, circumstances have taken a different turn, and at the present time it is difficult to say if any aspect of civilization—political, moral, cultural, economic or social—is uninfluenced by the teachings of the Prophet of Arabia. Let anyone, who will, examine the highest principles of culture, see if the ablest and most illuminative exponent of these has not been that illiterate prophet of Arabia, who was told, when still living in obscurity, that his name would be made famous. Our own age is the most suitable of all for witnessing a manifestation of the glory of this Divine prophecy. In this age the people of the world are sick of religion in general. And to be quite candid, the things which people understand by the word "Religion" are such as ought, in the best interests of humanity, to be renounced. The world is now determined on new achievements and continuous progress in the various departments of life, and it requires a religion the principles of which will produce this desired success and progress.

Corresponding to this world-demand, the advent of Islam was destined to give a lead to humanity in its path of progress. The very purpose of the revelation of the Qur-án was the advancement of humanity. In the words of the book :

These are on a right path from thier Lord, and these it is that shall be *successful*. (2 : 5.)

And if we examine the methods adopted by the world of civilization and culture, we shall find that they are the same as those enunciated in the Holy Qur-án. But this fact is as yet unknown to many. It is our duty to make it known. I have attempted to do my part in my book, *Islam and Civilization*. When we have duly discharged this urgent duty of ours, the Western world is sure to sing the praises of the unlettered Prophet of Arabia and demonstrate anew the truth of the verse—"And exalted for you your mention."

Let us also turn our eyes to India as well. Here our Hindu compatriots have grown sick of their religion of the *Shastras*, and are gradually adopting the principles of Islam in their practical life. It is most desirable that our Muslim preachers should act intelligently and tactfully at a time like this, and take hint from the psychological changes at work there. Only by so doing can they see the exaltation of their Prophet's name in India as well as in the rest of the world.

I have a few words to say here which owe their origin to inspiration. It comes to me that the prophecy—"and exalted for you your mention"—has been fulfilled in another and a most marvellous way. Is it not a fact that the Muslim call for prayer is now heard in all the countries of the world, not excepting those of Europe and America, five times a day? The Muezzin ascends to the top of the Minaret and thence proclaims at the top of his voice, with other words, the phrase: *I bear witness that surely Muhammad is the Prophet of Allah*. Is not this the most dignified way in which a person's name can be exalted? Is not this a literal fulfilment of the Divine promise? But there is another custom in Muslim countries which all the more enhances the glory of the Prophet's name, owing to the frequency of its observance. The custom is that when the name of the Prophet is mentioned, a Muslim

THE PROPHET OF UNITY

invariably repeats the following, what is in Muslim parlance called the *Darud*, that is, a prayer of blessing for him :

O Allah ! Exalt Muhammad and the followers of Muhammad as Thou didst exalt Abraham and the followers of Abraham, for surely Thou art Praised and Magnified.

O Allah ! Bless Muhammad and the followers of Muhammad as Thou didst bless Abraham and the followers of Abraham, for surely Thou art Praised and Magnified.

In this way several millions of times a day the Prophet's name is exalted in glory as a matter of course. Does any man in the world possess a like blessedness of memory ? How subtle are the ways of the Lord in fulfilling His promises to His true servants !

O Allah ! Bless Muhammad and his followers.

Amen.

THE PROPHET OF UNITY

BY SYED SULAIMAN NADVI

(Continued from Vol. XXI, page 343.)

The Unity of Humanity.—There are two things which, in connection with the perfection of God's unity, may be recognized as the Alpha and the Omega, the beginning and the end. The idea of unity starts from the actual greatness of God and ends with the position of man. The polytheist and the idolater, the star-worshipper and the naturalist, in adoring the idols and fetishes, by paying their homage to animals and demons and by deifying the heavenly bodies and even mankind abundantly prove that they have not recognized the true position and the true worth of man. In fact they actually assign to mankind a lower place than that given to the stones, the trees, the animals, the rivers, the mountains, the moon, and the stars. They think that the sun and the moon are not made for man, but that man has been created

for the sun and the moon. Fire and water—all the manifestations of nature from the sun downwards—they are content to take as their masters for the service of whom they have been created. The sovereignty of such gods as these had divided the human brotherhood into a variety of classes, high and low, of noble and of humble birth. Some had been created from the head of the *Permehavar*, others from his hands, and yet others from his feet. There was no trace of human equality. Mankind had become irretrievably split up, and any prospect of reunion seemed both remote and fantastic. The powerful and haughty sovereigns of Babylon, of Egypt, India and Persia had raised themselves so much above their fellow-men that their accession to power and removal therefrom seemed to be controllable not by human agency, but by the gods and the angels.

A Declaration of Man's Position.—But it was the teaching of the Holy Prophet which banished all fears, except the fear of God, from the hearts of men. The doctrine of God's unity levelled the high and the low, abolished distinctions of nationality and caste, and did away with all differences of wealth and poverty, colour and race. The rule of pride and vanity, oppression and violence, came to an end, and all men were recognized as the slaves of God and, therefore, as equal in His eyes. All were acknowledged as brethren among themselves, and as having equal rights one with the other.

The Holy Prophet has told us that night and day, the sun, the moon, the stars, the rivers, fire, trees, in short, all things in the universe are made for man and are ever active in his service. Who then can be more ignorant than he who makes any one of these creatures the object of his worship?

He taught the world, by means of divine revelation, that man is the noblest of all creatures in the universe,

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that he has been sent to perform the duties of God's vicegerent, and that he has been crowned with the dignity of the deputy of God. Among the millions of God's creatures it is he who has been charged with the trust of God, an office that was not bestowed either on the angels or the heavens, the earth or the mountains. The Holy Qur-án says that man has been blessed with reverence and greatness, that he is the noblest of all creatures, and that he has been honoured with the gifts of God. He has the power to rule over land and sea ; he eats clean food, his stature and presence are of the noblest ; and he has come into the world as the vicegerent of God. Whom, therefore, can man worship in the universe except God ?

Thus the teaching of the Holy Prophet has freed man from every other bondage, and has limited his homage exclusively to the One God. It has made the whole world subject to the service of man for whom it has been created. What creature is there, then, on the surface of the earth that can be the subject of his worship ?

The noble ideal of self-respect, the grand conception of the truth, and the strong sense of duty up to which the world has progressed—these, too, have their source and inspiration in the Qur-ánic teaching, which revealed to man his true position and made him realize his own self. They taught him how to perform his duties ; they united individuals and nations, and established them all on the same level. It was only these teachings which made the men who grazed goats and camels to be governors of the world, and enabled the Beduins who played with particles of sand to compete for the riches of the world and for the crowns and thrones of kings. Men who knew no bed but the sandy sheet of the desert, spread their couches in the palaces of the Cæsars, and the owners of a few oases became the masters of the whole world.

Repudiation of every kind of division.—Men had, by their pride, divided a united humanity into a hundred

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classifications. Kings were deified and worshipped as gods, and their orders had the force of the Commandments of God. Nimrod of Babel and Pharaoh of Egypt had proclaimed themselves to be the most high gods of their nations, but it was the voice of Muhammad which summoned them down from their exalted thrones and placed them on the same level with the rest of mankind. The Holy Prophet even disapproved of according to any one, except God, the title of King or Emperor (*Bukhari*.)

Similarly while men of other religions had deified their apostles, saints and martyrs, the Holy Prophet placed every one of them in different ranks of God's service, and pronounced them all to be alike God's servants and slaves.

The nations, too, had classified themselves into different ranks and degrees. The Israelites conceived themselves to be the family of God. Among the Hindus the Brahmins were held to be created from the head, the Rajputs from the arms and the Shudras from the feet of God. Similarly in the Roman Empire, the Romans were deemed to be born for sovereignty, while those who were not Romans were condemned to slavery and servitude. Thus, there stood between the nations the separating walls of superiority and inferiority, honourableness and meanness, holiness and unholiness, that had divided a single humanity into hundreds of humanities. It was the voice of the Holy Prophet Muhammed only which first addressed those who claimed to be above their fellow men and said: "You, too, are men, among the creatures of God," and, demolishing all those dividing walls at a single stroke, placed all mankind on the common level of humanity.

O Mankind ! verily We have created you male and female and have made you nations and tribes that ye may know one another. Verily, the noblest of you in the sight of Allah is the best in conduct.

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All distinctions of nationality, family and birth were totally abolished, and the superior claims of the Brahmins, the Jews and the Christian Popes were as completely extinguished as the title to godhood of the Nimrods and the Pharaohs.

The birth and dispersal of all nations from a single first man—Adam—was considered, before Islam, by the Jews and the Christians only as a doctrine in the theory of creation. The Holy Prophet made it the corner stone of his moral teachings and built on it the grand structure of the unity of humanity which, God willing, shall never fall again. He declared before the largest assemblage of the proud Arabs: "God has put an end to the pride of the days of ignorance, and your boast in your paternity. You are all the sons of a single Adam who was made of clay."

The superior and conflicting claims of the Arabs over the Persians, and of the Persians over the Arabs, the rights of nobility asserted by the white people against the black, and by the black against the white, were now done away with, and it was declared that "the Arabs and the Persians have no superiority over each other, nor the white over the black."

In short, it was his teaching which united all mankind. Arabs and Persians, Europeans and Africans, Hindus and Chinese, all now stood on the same level of a common brotherhood, and all were considered as brothers, acknowledging the unity of God and the apostleship of the prophets. Except piety, all distinctions of birth and convention were abolished and the world was taught "Do not envy, nor entertain any malicious feeling against one another, and be slaves of God as brothers to one another."

The Unity of the Religious and Secular Life.—One of the great misunderstandings from which men suffered

was the belief that religion and the world were not concerned with each other, but moved in spheres apart. It was held that he who adopted a religious life kept himself aloof from the world, while he who chose the world and the charms of the world, relaxed, by doing so, his hold on religion. Although this belief had assumed a practical shape in Persia, India, China and other Eastern countries, and had constituted a dividing wall between the spheres of activities of the hermit and the king, making their unity and co-operation almost impossible, but it was the people who considered themselves the followers of revealed books and the first to be addressed by the prophets of God, who claim particular attention in this matter. From the Hindu, Buddhist, Confucian and Zoroastrian points of view the belief deemed most worthy of consideration was that which divided mankind into those who were reserved for the service of religion and those who were of the world worldly. Among the Hindus the Brahmins were held to be born naturally for a religious life, the Rajputs for sovereignty, the Vaish for commerce and agriculture, and the Shudras for labour and menial service. Their lives had also been divided into different periods. Thus thirty years were reserved for education, thirty for earning their living in the world, and thirty for prayer and worship. Among the Buddhists the Bhikshus were set apart as a distinct class whose business it was only to spend their lives in religious practices. Similarly the men of the world formed a separate class. It was they who managed the affairs of the world and whose duty was to provide for all the expenses of the Bhikshus.

Among the Jews the "Levites" were the soothsayers of religion. They had been kept apart from the affairs of the world. They were excluded even from family inheritance as being concerned with worldly goods. The

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rest were men of the world. The Christians had carried this division to a greater length. They had set up two distinct sovereigns, God and Cæsar, and had been instructed to give to God what was God's and to Cæsar what was Cæsar's.

The practical result of this wrong notion, according to which the Jews and the Christians tried to mould their lives, became manifest in two ways, the Jews considered this world to be the net result of their life here and hereafter, while the Christians regarded the next world as the aim and object of their present existence. The principle which governed the empire of the Jews and pervaded their business conduct was simply that this world was the end of man's life and activities. Hence they disregarded religion and confined their attention solely to worldly things, considering the gifts of this world to be the reward of every good deed. It was owing to this belief that a large sect among them believed only in the gifts of this world and absolutely disbelieved in the rewards of the next or in any resurrection. On the other hand, the early Christians rejected the things of this world and looked for every blessing in the kingdom of Heaven, adopting for this end a monkish and ascetic life.

The Teaching of Islam.—But Islam, as revealed through the Holy Prophet, removed this old misconception of the world and taught that the two are really one and the same thing—that worldly life is religion and religion is worldly life, that is, as it ought to be lived. Religion when influenced by passion becomes a thing of this world, and a worldly life becomes religious when it is governed by the laws of God. Thus the thing which divides the two is man's own point of view. If that point of view is correct, the dividing line disappears and the two become one. Dominion and sovereignty, which are regarded as concerns of the world, assume a religious character when

administered in accordance with the Will of God. To accumulate riches is a worldly business, but when the accumulation is made with a view to serve mankind it becomes a thing of religion. To lay down one's life is a worldly affair, but it becomes religious when it takes the form of martyrdom, and is done in obedience to the Commands of God.

The Holy Prophet taught us this truth in a practical way. His prayers and fasts, *Hajj* and *Zakat*, his vigils and nocturnal devotions, the recitation of the Qur-án and the preaching of laws, his religious wars and his devotion to the affairs of the State, in short, each and every act of his life was as much connected with the world as it was associated with religion. At the same time that he was looked upon as another Alexander or Cæsar he appeared as an Apostle of God and a Heavenly Messenger. After the Holy Prophet, his Caliphs and his Companions (May God's peace be on them all) also illustrated this point, and all the glorious deeds of their lives revealed the same spirit—that engendered by the amalgamation of the religious with the secular life—wholly in accordance with the aim of the Qur-án. The Holy Qur-án has, in several passages, prescribed the reward of man's actions to be given both in this world and in the next, that is to say, it has ordained that man shall have the reward of his good or evil deeds in this world as well as in the next. The Muslims had this point before them long after the Companions, and so long as they continued to realize it all their deeds were near perfection, and their worldly and religious life one and the same.

To-day the Islamic nations are the victims either of the Jewish belief or of the Christian. To-day the pulpit and the throne are held to be two different things and the commander of armies and the leader (*Imam*) of the prayer are deemed to belong to two

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different groups of men, while the fact is that our pulpit and our throne were one and the same thing, and it was the commander of our armies who led our prayers.

Come to Islam.—The Muslims have over long forgotten this teaching of the Holy Prophet. They, too, have prescribed limits for religion and for the world, and have become subjects of two sovereigns, God and Cæsar. They consider dominion and sovereignty, commerce and service, the acquisition of wealth and the study of the arts as affairs of the world, while they regard prayers and fasting and the telling of beads only as works of religion : although, in fact, if the purpose be righteous, every worldly struggle, every political effort, every educational service, every commercial enterprise and step in industrial progress and every invention becomes wholly religious; but if the purpose be not righteous then even a whole night of prayer and a whole day of fasting are alike worldly and worthless.

The distinction, if any, between religious and worldly matters in the religion brought by Muhammed consists, not in any difference of deed but in the spirit of these deeds. This is the secret which explains why Islam, when it came as a religion, came also as the herald of dominion and sovereignty. In the Buddhist creed religion and worldly dominion are separate. The Israelites were granted sovereignty four hundred years after the Jewish religion was revealed. Christianity was able to ascend the throne even some centuries after Christ. But when the Holy Prophet set up the pulpit of his religion at Medina, the throne of worldly dominion was also set up there, and at the same time great moral and spiritual, commercial and political, literary and educational seats of activity, in short, all the branches of civilization were established at their assigned places. Within thirty years a new world of religion and morality, learning and virtuous

living, justice and equity, fraternity and equality, culture and civilization had been created, which spread from the Persian Gulf to the Atlantic Ocean. The united nationhood of the Muslims and the people of the Book presented an example of human brotherhood which has no parallel in the history of the world, and Arabia, Persia, Turkey, China, India and Byzantium, Berber and Abyssinia jointly laid the foundation under the standard of unity set forth in the words : " There is no God but Allah and Muhammad is His Apostle," a common fraternity of which we find no equal even in the present era of civilization and progress.

The foremost cause of this rapid and great revolution was that Islam had abolished the dividing line between the religious and the worldly life, and did not consider a life of solitude and asceticism equivalent to worship. On the other hand, the conquest of kingdom, the foundation of educational institutions, commercial journeys by land or sea, warlike enterprises, attempts to establish peace, legitimate endeavours to earn a living or acquire wealth, efforts to help the poor, the helpless and travellers, kindness towards children and the family and individual efforts to serve the cause of God, all these are religious actions according to the creed of Muhammad. Hence every activity and struggle in the life of a Muslim which is directed to win the favour of God amounted to an act of religion.

The true cause which brought about the fall of the Muslims in the past was simply that they had forgotten this essential point of the oneness of the world and religion. The sovereign was entrusted with temporal matters, while the Shaikh-ul-Islam became responsible for the affairs of religion and, like the Christians, they began to make a distinction between the worldly and the religious life, between Cæsar and God. A list of religious matters

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was prepared as distinct from those which were classified as temporal. Some retired to monasteries, mosques and hermit cells and called themselves the servants of God, while others entered into the struggles of a worldly life and became people of the world. The result was that those who claimed to be religious were no longer able to engage in the business of the world, lost the business instinct, while those who were openly people of the world lost the fear of God and were deprived of the wealth of His favour.

Now it is the duty of the followers of Muhammad (May God's peace be upon him) to realize this secret of the unity of religion and the world, and to seek the means of salvation in this unity. In the cause of God they must earn money in the markets of the world, sacrifice their lives in battle, acquire useful arts and sciences in schools and Universities and effect inventions in the laboratories. They must earn the riches of this world as well as the rewards of the next, and consider the dominion of the earth and the kingdom of heaven as dependent the one on the other.

PRECIOUS GEMS.

The calamity of knowledge is forgetfulness ; and to lose knowledge is this : to speak of it to the unworthy.

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The learned are those who practise what they know.

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The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

MUHAMMAD.

THE HOLY QUR-ÂN

AND ITS INTRODUCTION

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXI, page 323.)

SECTION 9.

To complete the list of their misdeeds, the Holy Qur-ân speaks here of a murder which they committed either in the days of Moses, or shortly afterwards. But the event, by reason of the remarkable circumstances attending it, was well within the memory of the Jews. We need not particularize either the date of the crime or the personality of the deceased. They do not assist the object for which the story has been told. First, the event has been mentioned to show that there remained nothing in the Law that was not violated by the Jews, including the ordinances against the capital offence. Secondly, the Holy Book intended to teach us another great lesson. The Book now and then refers to certain events in history that smack of the miraculous, but explains their nature in such a way as to show us how their performance may come within our own reach. They are only extraordinary feats, miracles of knowledge. Man possesses wonderful capacities, which were taken for miracles in the days of ignorance, but they are explainable things now. I do not say, as I remarked before, that the Almighty Lord has not power to grant us an ability to work wonders. He placed certain high faculties in us, He would not teach us things that were of no use to us in this life, but He would explain to us the nature of what used to pass as impossible. I have referred to this when mentioning the getting of water by the removal of a rock by Moses¹ and his crossing the Red Sea.² We also read some of the marvellous things in the glory of Solomon. There again the Book speaks of human capabilities of the highest order, yet within the reach of men of advanced culture.

¹ Verse 60.

² Verse 50.

INTRODUCTION TO HOLY QUR-ÁN

In verse 72, reference has been made to a murder where the culprit was generally unknown, except to a few. Some of his friends wanted to conceal him, others, to give him up to justice. The matter was referred to the then prophet among the Jews, whether Moses or another, matters not. God intended to bring the conspiracy to light, and He ordered the prophet either to touch the corpse of the dead or to strike it with pieces of the flesh of the cow, with the suspected murderer standing by. Some sort of movement was observed in the corpse, and the murderer was discovered.

This has been variously explained. Some of the theories being too ridiculous to repeat here. Others have corroborated the episode in a way unwarranted by the text, but there is a third explanation that seems to me reasonable ; besides serving the purpose for which such events are narrated in the Qur-án.

Man has rightly been described by Muslim Divines as the universe in miniature. This is, to-day, a scientific verity. Everything in Nature finds representation in our system, it may be used with great advantage by skilful people. Here, I speak of one important thing, *i.e.*, electricity. Electrons pervade man's body in every form, as they do the universe. Electricity is doing wonders in our own days, which could be done by us if we could make use of the electricity existing in us. This may be accomplished by those well versed in occultism, for, by cultivating will-power in accordance with that science, we can collect all the electricity in our body and apply it to gain the object in view. An inanimate object like a block of wood can make any movement under the electric current when worked by an expert hand. A dead body will stand on its feet if it is subjected to the same current. We could do the same thing without using any galvanic battery, if we knew how to convert our electrons into a strong current and

apply it to the body of a dead person. What occurred on the occasion under discussion was, that the suspected person was asked to stand near the body of the murdered man. Then the body was touched by the prophet, or struck by pieces of the body of the cow killed on that occasion, according to the directions of the Jewish Law, while the prophet exercised his will power with a view to the body of the deceased making certain movements if the suspected person was the murderer. So it was a wonderful work, but done in accordance with certain human powers which the Holy words suggest that we, too, should cultivate. I do not think that the act performed by the prophet was that of a practised hand. The blessed do not cultivate such powers. They have enough to keep them fully occupied as teachers of humanity, but these powers come to them as a gift from God on the required occasion. They do it to meet an emergency, and also to teach us that we too possess like faculties and should develop them. But the possession of these powers is not without its dangers, for they may be used with evil motives. The Muslim Divines knew the art, but kept it secret. They taught it only to such pupils who would, they knew, exercise control over their low passions, so the secret science gradually became extinct. Now it has fallen into the hands of the hypnotist, who uses it as a trade, and not always a scrupulous one. This is a Muslim heritage, but they lost it, like other good things once in their possession. This episode has been mentioned to explain the phenomena of resurrection as referred to in verse 73. It is after all, the working of the human mind which can make a dead body move. It is only a figment of the Supreme Mind, and the event may give us an insight into the working of the Lord, Whose mind can restore the whole world of the dead, just as an advanced soul did in a very humble way in the case of the murdered Israelite.

(To be continued.)

CORRESPONDENCE

CORRESPONDENCE

[The letter below comes from the pen of our friend Mr. Heinkel. We print it, because we feel that it may serve to draw the attention of born Muslims in foreign countries to their sorely neglected duty towards their Faith. The letter is even more worthy of our attention because it is a heart to heart talk of one Muslim with another—both new to the fold of Islam.—Ed., I. R.]

LOS ANGELES,
CALIFORNIA.

DEAR FRIEND AND BROTHER :

Assalamo-Alaikum.

The reply of Brother Glick was received much sooner than I had anticipated. The following is his entire reference to your letter, a copy of which I had forwarded to him : " In writing to Muslim Society of Great Britain, I would suggest you to enquire what they think of A. I. A. (American Islamic Association) endorsement of annual congress in Jeddah as practical means of accomplishing most under modern conditions. on a non-sectarian and non-political basis."

As for myself, I should like very much to learn more of your organization, its functions and methods of operation. I have worked very hard for the past year in hopes of arousing the interest of the local foreign born Muslim, but in most instances I was informed by him that he was in America to make money, and that he was not interested in furthering the cause of Islam. It is very pitiful when I think of the thousands of Muslims in America and not a single Mosque, and just a few weak, scattered missions. In Los Angeles and its vicinity there are a few hundred Muslims but not a mission. Why ? That is the question which constantly occurs to me—also, why is it impossible to obtain moral help and advice from leaders of various Muslim groups. I have from time to time written to a number of them, but failed to receive a reply. Some time ago Shaukat Ali was in the city. I attempted to get in touch with him, but was ignored. Isn't the American convert to Islam wanted ? The fact that I am, and always have been, interested in religion is not an indication that I am a religious fanatic to be shunned. I do not expect nor want any monetary gain from my affiliation with the Islamic faith, in fact, I have expended considerable time and money in the furtherance of the faith. I have absolutely stopped considerable adverse and erroneous criticisms in the press and periodicals. Being a writer, and making my living that way, you can well understand that the latter action has not assisted me in my literary work. Yet, that has not deterred me from spreading the light of Islam. However, I would like to know whence some of these leaders of foreign Muslim groups derive that feeling of superiority, if

the American isn't wanted as a convert to Islam, I certainly would like to know that, too. Every letter as well as every greeting *demands* a reply. That is not only common courtesy, but is so commanded in the Holy Qur-án: "When ye are saluted with a salutation, salute the person with a better salutation, or at least return the same; for Allah taketh an account of all things."

In passing, I cannot praise too highly the actions and works of the group at the Mosque at Woking. Up to this time they are the only ones who have expressed a real desire to gain converts, and to assist these newly made converts in learning more of Islam. If there are any other groups who are as sincere, as kind, and as willing to help, as those at Woking, I have yet to learn of them.

I shall, with interest, await your reply.

May the blessings of Allah abide with you.

Your brother in Islam.

HARRY E. HEINKEL,

Secretary, the American Islamic Association.

THE EDITOR,
The Islamic Review,
The Mosque, Woking.

Ghent,
Belgium.

RESPECTED SIR,

I have been studying your *Islamic Review* with great interest at the University Library, Ghent.

I admit that it has changed my views entirely about Islam and its Holy Prophet.

Some months back I used to think of Muhammad as a man who preached his religion through sword and advocated slavery, but thank God I have seen the truth now. I am now positive that the only way to the world peace lies in the true Religion of Muhammad.

I shall like you to send me some more literature on Islam which may enable me to be a true follower of this Great Prophet.

Yours truly,
T. U. DANIELL.

THE IMAM,
The Mosque, Woking.

OLD SARUM,
WILTS.

DEAR SIR,

Many thanks for your letter and for the literature you enclosed.

I am glad you have asked me to write more fully and to let you know more about my education, the names of countries in which I

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have resided, etc. There are several points on which I would like your instruction and advice, and you will probably appreciate my view point better when you know more about me.

I was born in the Eastern Cape Province of South Africa where I spent the first twelve years of my life. Both my parents were born in South Africa of European extraction. I was later sent to Chaplain High School in Gwelo, S. Rhodesia.

I lived for a time with an uncle and assisted him in his work. He had a contract with a railway company, and crushed granite for ballasting the line at so much per cubic yard. It was here that I first became interested in the Muslim religion. Most of the labour for the granite quarry was recruited from the north, outside of Rhodesia. The most conscientious workers came from Nyassaland, and were of the Muslim Faith. Later my uncle secured a contract with the Cam and Mother mine. Thousands of Muslim natives were employed here, and I was impressed by their devoutness at prayers and their good behaviour, and I took the opportunity of studying their faith.

I believe in the five principles of the Faith. I have been led into believing in them, not by intensive study of literature but by logical reasoning. The Church Creed requires me to believe in the Holy Trinity. No priest of the Christian Church admits belief in three gods, and no priest has given me a satisfactory answer as to what the Holy Trinity is; nor has any priest convinced me that the Service of the Holy Sacrement is not a survival of paganism. I ceased attending communion services some years ago.

I do not believe in the literal interpretation of books of religion as do puritans. They were written by men, men who were no doubt inspired, but were nevertheless human like you and me. There have been mistranslations and misunderstandings, and we have to be guided by these works and by our own consciences. I believe in prayer, because one thereby submits one's conscience to God for guidance.

I shall not fill in the form of declaration just yet. I want to practice Islam first. It is one thing to have a theoretical belief in the Faith; another to carry out its requirements. I shall also buy an English translation of the Holy Qur-án, and become a subscriber to the *Islamic Review*.

Please let me know whether you think my beliefs are within the requirements of the Islamic Brotherhood. I am using the English translation of the *Salat*. I shall not attempt to learn Arabic until I am posted overseas—probably to Iraq or Egypt.

Yours very sincerely,

D. B.

AL-HAJ KHWAJA KAMAL-UD-DIN¹

The *Islamic Review* for April-May is devoted to tributes to the life and work of the late Kamal-ud-Din, who might well be regarded as the reincarnation of some devoted disciple of Muhammad, so entire was his faith, so unceasing his energy in the cause of Islam. The Khwaja was of distinguished lineage, a highly educated man, and of most humane and philanthropic character. His work was well-nigh worldwide, for he laboured in India, in Africa, and, during his later years, in England, where he founded the Woking Mosque and established the *Islamic Review* in 1932. Many converts were gained by the personal charm and deep faith of the Khwaja, among both Europeans and Americans. Naturally, if regrettably, Christian sects and sectarians ignore, where they do not calumniate and deride the equally sincere and successful missionary efforts of men of other religions than their own. Judging by the *Islamic Review*, during the many years it has been among the exchanges of Theosophy, the tone of the Woking Mission is far nearer the spirit of Christianity than is that of many Christian denominations. Contributions to this memorial number include the names of many distinguished men in all parts of the world. So long as men in their search for their lost spiritual heritage still, for the most part, travel in the path of religion, it is a matter of rejoicing on the part of the Theosophists, to note among all religions and all sects those rare souls whose humanitarianism outweighs, if it does not outlaw, all considerations of race, creed and other barriers to an all-embracing Universal Brotherhood.

¹ "The Theosophy," Los Angeles,

AL-HAJ KHWAJA KAMAL-UD-DIN

KHWAJA KAMAL-UD-DIN¹

Passing of a Great Oriental Scholar.

The demise of the Khwaja Kamal-ud-Din in India may not mean much to the majority of people in this country, but nevertheless he was one of the really great men of our time and has won a place in history as an author, a ripe scholar, and an able exponent of his faith.

Born in India in 1870 of a family of poets and scholars, he was a professor and principal of the Islamia College, Lahore, India. He studied law and practiced that profession with great success. He was so well-posted on the Hebrew scriptures that many of his friends considered him a Christian at heart. All at once he gave up the profession of law and established a Muslim mission in England at Woking, near London.

Soon after arriving in England he established the *Islamic Review* which is read in all parts of the world. To show its wide circulation, the writer got his first copy of the *Review* from a Unitarian minister in Sydney, Australia.

The late Khwaja was the author of a number of books all of which show considerable study and deep insight. His study of the Hebrew scriptures stood him in good need, for his knowledge of the original enabled him to point out many mistranslations in our translated scriptures.

His *Sources of Christianity* is probably his best known work. Unlike most critics of Christianity, he did not treat its founder as a myth. He says: "We Muslims accept Jesus as a messenger from God and regard him as entitled to our allegiance, even as our own prophet. From the pedestal of Divinity, to which ignorance and credulity has raised him, he (Jesus) still says: Do not call me good, for there is none good but God."

¹ *Ryan's Weekly*, Takom (U. S. A.)

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The birth of all the Sun gods,—Apollo, Bacchus, Hercules, Mithra, Adonis, Attis, Osiris, Horus, Baal, Quetzalcoatl,—were on or about the same date, he points out.

The story of Calvary is found in Babylonian tablets four thousand years old and parallel copies given.

H. W. Wells says that Paul was the real founder of Christianity, but the Khwaja traces Paul's teachings back to Philo of Alexandria who flourished about a century earlier. No doubt but that Paul was well versed in Greek philosophy. We find him quoting Cleanthes the Stoic on Mars Hill.

His book *Towards Islam* demonstrates that Christian Science, Divine Science, New Thought, Spiritualism and Primitive Christianity have much in common with Islam. Islam teaches only the Unity of God, which is the religion of all the Hebrew Prophets and the early church until it became changed.

The writer had the privilege of contributing a few articles to the *Islamic Review* through the courtesy of the late Khwaja, and it is with much regret that we learned of his sudden demise. But as he wrote once to the writer in a time of great bereavement :

“ From God we are and unto God we return.”

The Khwaja Kamal-ud-Din was a firm believer in Divine healing, and was always a great favourite with spiritualist audiences.

Since the first Mosque was built in Woking, England, Islam has established three others in Europe, in London, Paris and Berlin.

JAMES A. SPROULE.

LIFE AND MISSION OF JESUS

BY MUHAMMAD YAQUB SUFI

When Nietzsche, the latest, if not the last, product of the German philosophical soil, condemned Christianity and pronounced it—on its Gospel merits as existing in his own time—as a religion fit only for the slaves and the ignorant, it were only time and circumstances which saved him from the gallows or persecution, which has been the fate of some of the bolder spirits before him, such as Descartes, Bruno, Kepler, Copernicus, etc., etc., but, true to its traditions, Christianity avenged itself by calling him a mad man, a fanatic with no philosophical touch about him.

If it were time and circumstances that saved Nietzsche from the hands of the infuriated ministers of Christ, it were the same again which vindicated his character as a far-seer, for it is time alone which has forced out the truth from the mouth of its own devotees that Christianity hardly befits the scientific progress of humanity unless we are bold enough to turn back the hand of time for centuries and submit to live as fishermen on some Galilean lake again.

Granting even for a moment that the times when the “son of Mary” lived on this earth were “simple,” and “ideas Divine” could not possibly be wrought out and received on philosophical principles and in mathematical exactness, then we have a right to ask for that “simplicity” which should bear with it a divine stamp, which should be applicable and acceptable to all mankind and at all times, for which we look, and look in vain, in the Gospels.

For a book to be guide for “all” it is necessary that it should bear in itself sufficient proof of its own truth and appeal by its very divine message to the conscience of man as a “son of nature.”

Starting from the common point of view we take up Christianity first before dealing with the second point. In the first place, the personality of Jesus, as given to us by the Gospels, cannot, when considered with all its sacred seclusion, in which it is set by prepossessed minds or writers writing with a devotional design, help us to form an idea as to whether his mission as a prophet forms an integral part of his teachings. Confronted with this difficulty Rousseau in his *Emile* asks: *Disons nous que l'histoire de l'Evangile est inventé à plaisir*—"shall we say that the history of the Evangile is invented to please fancy?" Yet he gives up his own case by counterposing the case of Socrates and his less accredited (*moins attestés*) words.

Eusebius in his *Ecclesiastical History* quoted by Milman says: "While, however, Christianity submitted to all these *modifications* I strongly *protest against* the opinion that the origin of the religion can be attributed, according to the theory adopted by many foreign writers, to the gradual and spontaneous development of the human mind." (Italics are mine). The words *modifications* and *strongly protest* explain the tenour of the whole argument. One may strongly protest, in Milman's idea, against a universally admitted fact, when impartially applied in all cases, but not when exclusively applied to other religions, and here I may refer to Dozy's *Mussalmane de l'Espagne*, volume II, chapter on Christian Martyrs, as a proof how these writers deal with religions other than their own. Here we have Jesus shorn of all the legendary hallow woven round him by interested hands,—whose unchristian power we feel in the pages of secular history throughout Europe and Asia,—as an ordinary lad "helping his father in his daily vocation." Grown to manhood he still excites no wonder in us by his conduct except that he "avoids with a jealous precaution any action or language which might directly commit him with the rulers or the people."

LIFE AND MISSION OF JESUS

This "jealous precaution" would have spelt in the case of any ordinary person a characteristic weakness of mind, much more so in the case of a prophet or saint charged with a divine mission.

Another palpable proof of his activity is afforded by the Christian historians at Cana in Galilee at a marriage feast where he "turns water into wine," and, unconsciously perhaps, contributes to the taste of the European world throughout centuries to follow!

We see him next with John the Baptist, where we are told John acknowledges his own inferiority to the "coming" Messiah "whose shoes' latchet he is unworthy to unloose," and, strange to say, does not recognize Jesus in the audience before him, till after the baptism, which was only too natural. Besides, this very John when thrown into prison by Herod Antipas, where he remained for a whole year, commissioned two of his disciples to enquire into the truth of those wonderful reports which reached him of Jesus, as to his claim to Messiahship and to demand of him whether "he was the expected Messiah."

The assertion by the Christian authorities on the one hand that this very John announced the advent of Messiah as close at hand, in fact "pointed him out in the audience as the promised Messiah" and John's commissioning two of his disciples, on the other, to find out the truth of those wonderful reports about him, renders the situation altogether perplexing. Milman noticing it rounds it off, and asks: "Was it for the satisfaction of his own doubts or those of his followers? Was it that in apprehension of his approaching death he would consign his disciples to the care of a still greater instructor?" One wonders at the confusion of the historian, but the one thing that stands out clear in this chaos is that John doubted the Messiahship of Jesus. The truth is that John never believed him (Jesus) to be the Messiah, and was, therefore, perplexed at the reports that

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reached him. Those who have studied the history of the Hebrew prophets, even in their sacred writings, know it for a fact that time to them was of no consequence. They took the events, which had to happen centuries after, as a *fait accompli*, and read in this light John's prophecy about the advent of a Messiah wears a different colour and refers to another man altogether.

Moreover, Jesus himself admitted as being not "equal to his time," or in the words of Weiss, the German allegorist, "he reverts, in language of more than usual energy, to the incapacity of the age and nation to discern the real and intrinsic superiority of his religion." What a parody on the wisdom of the "Father in Heaven" to have sent his "son" (prophet) before the requisite time to the latter's utter discomfiture. Was his Messiahship to end in this?

Leave alone the perplexity of John, Jesus himself is perplexed over the situation he had created! Renan referring to the scene at the Synagogue says: "he now frequently changes his place, passes from one side of the table to the other, and even endeavours to throw a temporary concealment over some of his miracles",¹ and in utter desperation enacts the scene of demoniacs among the tombs and the herd of swine in the district of Gadara, and as the fourth scene of the drama "Jesus withdrew into the desert country about Bethsaida with the prudence which he now thought fit to assume, avoiding any sudden collision with the desperation or the capricious violence of the Tetrarch" (Herod).

Was it not the murder of John, the Baptist, that reacted upon Jesus and brought about all this trepidation? Baffled in their visions of the Messiah's earthly power and glory, the disciples now too wavered in their fidelity, and "cast off their unambitious, this inexplicable Leader," and in tone of despair Jesus asked them (the chosen

¹ Vie de Jesus.

LIFE AND MISSION OF JESUS

twelve) "whether they too would abandon his cause." It may be here remarked that Strauss in his *Leben des Jesu* uses this very act as an argument for the later invention and inconsistency of the Gospels.

Referring to his absence from the Passover, which he assiduously attended for two years previously, St. John says: "after these things Jesus walked into Galilee for he would not walk in Jewry because the Jews *sought to kill him.*" (Italics are mine). This passage requires no comment. We have here the son of man, as given to us by so-called sacred writings, in his true bearings, a Biblical Messiah, anointed of God, taking ordinary precautions to escape death in the cause of his Creator, if not Father!

One may ask whether it was the massacre of some of the Galileans in the temple that made him give up his appointed mission or whether it was the person of Pontus Pilate, a governor "so reckless of human life" that checkmated his Divine career? These are questions which may well be left to be answered by our Christian erudites. Whatever the interpretation put upon it the general tenour of his conduct has a striking semblance of fear and concealment.

Palestine, Tyre, Sidon, countries to the north of the sea Tiberias, and the confines of Jordan appear to have become the scene of his peregrinations during this period, with the simple object to avoid coming in contact with the "authorities." So much so that his noted benevolence also forsook him as proved in the case of the Canaanite woman who approached him for the cure of her daughter "who was suffering under diabolic possession," and to whose entreaties Jesus turned a deaf ear. In this evidently he followed the view of his disciples who hated the idea that "a stranger should share in the mercies of their Master," and more than once they themselves, embarrassed by the inexplicable, if not contradictory conduct and language of the so-called son of David (Peter's

way of calling him) asked him as to the "common view of his character."

It will not be out of place to say that at one time he thought of making a solicitous appeal to the "rabble"—whom he had already likened to dogs—in order to avoid an ignominious end, but was prevented in view of the high notions which his disciples cherished of his personality.

After extreme precautions to escape the enmity of the Jews he desperately threw aside the veil and confronted the whole Jewry in the Sanhedrin. The attempt was as desperate as it was real, for by thus acting alone he could redeem his character and courageously meet death which he mysteriously hinted as close at hand.

It may be remarked here that throughout these four years of his career and repeated appearances in the Synagogue he never once claimed to have set up a new "Law," in the sense of the term as understood by the learned Jews of his time, but ungrudgingly allowed himself to be judged by the Mosaic Law, which, he said, "he was charged to expound in its true light" (a fact which in its nature will help us a good deal in evaluating the gospels in their present state).

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

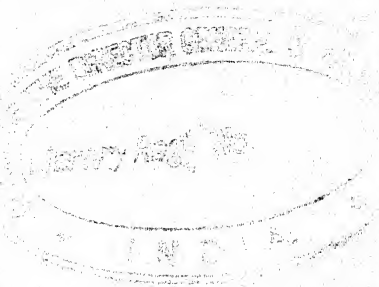




MISS RAHIMA GRIFFITHS

[An article from her describing the reasons for accepting Islam as her religion as also the persecution to which she is being subjected appears elsewhere. Our friends will realize how difficult it is to declare Islam even in this so-called tolerant free country. We request our friends to pray to Allah to give her perseverance.—Ed. *I. R.*]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ



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WHY I AM A MUSLIM ?

Until a few months ago I was regarded as a Christian, having been born into a Christian family some 26 years ago, and having endeavoured to live a good life based on the principles taught me from childhood.

Since I have been an adult, Good Fortune has not been exactly my friend, and I have sought a tangible "something" which Christianity did not afford me; consequently, I became a "drifter." I went to Church mainly because the work in which I was engaged demanded it, but spiritual help and uplift were lacking.

Some years ago—1926-27—I was in Egypt, and as an ordinary sight-seeing tourist visited the famous Mosque of Muhammad Ali in Cairo. I had the privilege of being present during prayers, and was immediately impressed by the true reverence of rich and poor alike, and by how much their "Allah" and prayer meant to them, and many times since have marvelled over it.

It is a long jump to 1933, but this year I found myself in Woking, and once again as an interested sight-seer visited the Mosque—again during prayers. These were followed by a lecture based on the first chapter of the Holy Qur-án, the prayer of every Muslim, and, indeed, a prayer for any man of any creed. I learnt of this world-wide brotherhood, possessing no racial or class distinctions; of the “Oneness” of God; of the respect and reverence ascribed to all the former prophets of God, and of the true meaning of Islam—PEACE. It sounded wonderful, and I yearned to know more of this faith, which is so practicable and broad-minded. I procured literature, and a copy of the Holy Qur-án from the Mosque, and was considerably helped by the Imam in my search for truth, and I have found it ! Three months ago, I surrendered myself to the Will of Allah, and publicly declared that I was a Muslim.

To me, the Holy Qur-án is a mine of infinite wealth; with such guidance—for every day of one’s life—no one need fear or go astray. Inwardly, and apparently, too, I am told, I am a much happier person than before, though many trials have come to me because of my changed views; in fact, I have had to resign my position in a Church of England institution because of it ! May I give some of the ideas and views of some of the Christian people with whom I work ? The Institution is a Home for Destitute Children—*non-denominational*,—and my position is that of Assistant Matron.

(i) A. is the Secretary of the Homes’ Committee, and when the Committee heard of my changed ideas, I received the following letter from A. :—

DEAR MISS GRIFFITHS,

The House Committee learnt to-day with much regret and surprise that you have recently become interested in Moslemism, and that you are attending services and lectures at the Woking Mosque.

WHY I AM A MUSLIM

In view of this fact coming before the Homes' Committee at their next meeting, we wish to know if you are intending definitely to associate yourself with Islam, and I must make it clear that the Committee would consider this a sufficient ground for dismissal as we can obviously not only not have a person professing the Moslem faith on the Staff, but not even one who is making a practice of attending a Mosque.

I can only add that I am extremely sorry to hear that you contemplate giving up your Christianity, and do beg you to think very seriously before you take this irrevocable step.

Yours faithfully,

D. C. T. H.

I replied to this letter saying that I had "taken this irrevocable step," but I had always thought that religion was a purely personal matter; therefore, my changed ideas had not interfered with my work, or in the welfare of the children with whom I worked. I received a reply, which unfortunately I burnt, in which the good lady said that apparently I had not realized the scope of my work when stating that religion was a personal matter, and inferring that it was impossible for me, as a Muslim, to bring up children in the straight and narrow path.

(ii) B. is a member of the afore-mentioned Committee, and a very ardent church-goer. When she heard the news, it was as though a firework had exploded unexpectedly. Her hands were raised in horror and dismay—"Did I realize what I was doing? Had I lost my senses? Islam was a religion made for men by a man, and for coloured men only."

(iii) C. is another member of the Committee who has lived in Bengal for many years. She affirms that Muslims in that district were acknowledged as the "not so-good

type"; they were wonderfully honest, but terrible liars. In all classes, she says, wives are treated as mere chattels; a man reveres his mother, sisters and like relations, but his wife!—he can treat her as he likes, and all because his Qur-án allows him to do these things. (I produced my Holy Qur-án, and read passages from it which gave her statements the lie.)

(iv) D. is a male member of the Committee—a well-read and learned man—retired headmaster of a well-known public school. When asked for his views, he said, "Well, of course, we know that they (the Muslims) just look forward to the hereafter as a time of unlimited sexual enjoyment!!" Could any theory be more ridiculous when naturally physical desires and needs die with the physical body?

(v) E. is the Vicar who was called in to endeavour to reclaim me to the Christian faith. "Did I realize what a terrible thing I had done?" "The matter was enough to make the Foundress of our Home rise from her grave!" "Did I realize I was denying Jesus!" "Certainly not!" said I, "I still revere Jesus, Moses, and all the prophets, *but* I acknowledge Muhammad as the last of the prophets of God!" "Did I dare to put Jesus on a level with Moses even?" "Yes, Moses gave the Commandments, and had Jesus not been born, if the people followed those Commandments they would not have gone far wrong!" "But Jesus is Divine, He is the Son of God!" I asked for proof, and pointed out how Jesus only refers to himself as the Son of *Man*. The reply was: "Oh! but we *take* it to mean the Son of *God*." This gentleman explained to me that Jesus was divine because of his miraculous birth. I disagreed, not on the birth itself but on the fact of divinity. "Did I ever pray?" "Certainly!" "Who to?" "The One and only God!" "How could I mix with black men?" I mix with coloured people because I

WHY I AM A MUSLIM

believe their faith, and that preaches a world-wide brotherhood which is really ordained by God but only practised in Islam.

(vi) F. is my matron who has been a wonderful friend to me, but, however, I have lost her friendship. She tells me I have demeaned myself as low as it is possible, and that she has lost all respect for me. She asked me : " Don't you feel highly superior to these coloured men with whom you're mixing ?" I thanked God that I had never suffered from a superiority complex. She contends that Islam is a political bait!! That if Indians—why do people think that Islam is confined to India ?—can convert English people to their faith, before long they will be demanding to govern India for themselves. This I definitely refuted. Having read only a very small portion of the Preface to the Holy Qur-án (Muhammad Ali's translation) she tells me that *sex* is the main theme of the Holy Book, and, though some of the beliefs are sound and good, the word *Islam* is a pretty covering for something very dirty, something which leaves a nasty taste in one's mouth! She compares the people who expound this Faith, though clever and subtle, to the legendary spider inviting the innocent little fly into the web. To her, Islam spells the unclean side of sexual matters, and states that I am being blindly led to a life of prostitution which she thinks is wonderfully cloaked by the word " polygamy." It is impossible to convince her against any one of her beliefs.

(vii) G. is a Christian friend with a very wrong conception of Islam. I quote a few lines from a recent letter :—

"I feel your step is a very mistaken and truly downward one, for I cannot see what attraction there could be in the Moslem faith ; it is essentially an Eastern religion, and, I should have thought, could have had no appeal to the mind of an educated woman

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of the West. It seems to me to be in no wise comparable to the Gospels. The God of Mahomet is a kind of Sultan or Despot to be held in awe and placated, but never a Father. Moreover, consider the immeasurable distance between Mahomet and Christ—at the most, Mahomet claimed to be a Prophet, but—Christ! he could calmly say: ‘I came from the Father, and I leave the world and go to the Father.’.....also he said to his carping critics: ‘Before Abraham was, I AM!’.....All these majestic utterances remove him (Christ) altogether from the category of a mere prophet, and proclaim him God—in the flesh!.....I will not say much about the distinctly lower morality of Islam, but that is undeniable. The status of woman is lower; the Koran allows for polygamy and slavery, also for proselytism by the sword; all these things are purely carnal.....”

These are a few of the slurs which have been cast upon Islam and Muslims; I hear more daily; some are too ridiculous to pay attention to.

From what I gather, these accusations are absolutely unfounded, for no real evidence is forthcoming in support of any one statement. Thus, I am even more sure of my convictions, but I am sorry for these people who are so bigoted that they will not listen to the truths which Islam proclaims. They may one day!!

Moreover, I am proud and thankful to be a Muslim, and my faith in Islam will never be shattered. Allah be praised.

RAHIMA GRIFFITHS.

ISLAM

ISLAM¹

BY W. BASHYR-PICKARD, B.A. (CANTAB.).

THE OPENING OF THE QUR-ÁN.

All praise is due to Allah, Lord of the Worlds,
The Merciful, the Compassionate,
Lord of the Day of Judgment,
Thee only do we serve ; Thee only do we ask for help,
Guide us in the perfect path,
The path of those, whom Thou dost bless ;
Not the path of those, who meet Thy wrath ;
Nor those, who go astray.

Islam is the correct designation of that religion which has for so many centuries been erroneously described to Western peoples as "Mahomedanism." The word "Islam" means "submission to the Will of God," and, at the same time, denotes "peace," which cometh from submission to the Will of God.

"*Allah*" is the Arabic word meaning "the One Supreme Deity," "God," beside Whom there is no other divinity. Even in this age, and with means of communication so rapid and so perfected, we find that this fundamental point is not general knowledge to Western minds.

"*Muhammad*" (incorrectly spelt Mahomet, Mohammed, etc.) was a prophet and a *man*. He laid no claims whatsoever to divinity. Indeed he stressed his own humanity. "*Muslims*" (widely, but incorrectly, spelt Moslems) are those who have submitted to the Will of God. They lay no claim for divinity on behalf of the Prophet Muhammad. They maintain (as the Prophet himself maintained) that Muhammad was a *man*. Therefore they do not offer worship to him. They do not pray to him. Their prayers are directed towards God alone. They even pray on *behalf of* Muhammad, that the Peace and the Blessings of God may abide with him !

¹ Reproduced from *The Review*, London, September, 1933.

It is often pre-supposed in the West that Islam was a new religion introduced by the Prophet Muhammad. This also is erroneous. Islam (the religion of submission to the Will of the One Supreme God) was the religion of Adam, of Abraham, of Moses, of the various Prophets of the Old Testament and also of Jesus (upon each and all of whom be peace!). Muhammad, in his capacity of Prophet, reiterated the divine Truth, and restored the true religion in an age sunk in corruption. Muhammad's message to mankind, based on Eternal Truth, was, "There is One only God. He hath no partner, nor associate. There is no other person, being or thing worthy of worship. Worship God, and God alone."

Now let us consider Islam. The subject unfolds itself naturally into two parts, perfectly balanced : theoretical, practical ; contemplation of God, contemplation of mankind ; individual and universal. Let us, therefore, for the sake of clearness, consider Islam under two distinct headings. Let us take the wonderful simplicity of the formula of the Faith, expressed in the words : "*La ilaha ill' Allah, Muhammad-ur-Rasul-Allah*"—(*There is no god but God, and Muhammad is the Messenger of God*), and let us consider Islam, firstly, in regard to God (Whose Name be praised, the One !), and, secondly, in regard to the Prophet Muhammad (May the Peace and the Blessings of God abide with him !).

La ilaha ill' Allah. There is no god but God. The complexity of manifest life needs a simplicity for understanding. Islam makes life clear to its followers by the revelation of the Beauty of the Divine Unity. God is One. He hath no partner, no sharer, no participator, no equal, no rival ; and there is nothing like unto God. The likeness of God cannot be conceived ; it does not exist. The Unity of God is the manifestation of the meaning of existence. The beauty and the power and the wisdom

of life is one. Unity belongeth unto God (Whose Name be praised !). Behold now, how simple is the path ! Our worship is due to One only God, Complete Possessor, Complete in Wisdom, and Complete in Power, the Eternal, the Most Merciful of the merciful ones. Our prayers are due to One only God. Pray not to saints, pray not to prophets, pray not except to the One only God, Lord of the Dominion of all things and of all beings, the Lord of the Worlds, the Hearer, the Answerer.

Now, it may be asked, what can we (brief suffering mortality) know concerning God ? How can we attain nearness to Him ? How can we rely upon Him ? Knowledge of God may be obtained (by the Permission and Grace of God) by spiritual contemplation and by reflection upon manifest life. Contemplate nature, contemplate the actions and the sufferings, and peaceful happiness of human life, and the remembrance of God will make clear some of the Attributes of God ; for through the Attributes of God lies the knowledge of God.

Now, of the Attributes of God, the most manifest is that of mercy. The ample and abundant and overflowing provision of the wants of humanity testifies to the Divine Mercy to all who have eyes to see and hearts to understand and give thanks (Praise to His Name, the Most Merciful of the merciful ones !).

Another of the Divine Attributes, of which we cannot remain unmindful, is that of Chastisement. Contemplation of human life and human sufferings makes it inevitably plain that disobedience to the Laws of God, deviation from the ways of God's Mercies, brings down the Divine Punishment. Be not so blind as to think that punishment belongeth not unto God ! God hath appointed the Measure, and by that Measure His Mercies are spread abroad abundantly for all humanity without distinction of class or race, and for all living creatures as well.

But to transgress against the Measure is to walk in the ways of punishment. Praise be to God, Who guideth !

Now let us take the second part of our subject, the second aspect of Islam.

Muhammad-ur-Rasul-Allah : Muhammad is the Messenger of God.

This is the practical side of Islam. By the revelation of God to Muhammad in the Glorious Qur-án, the way of truth is detailed, and how to walk in the way of truth is described step by step, so that those, who have ears to hear and grateful hearts, cannot fail to understand by the Grace of God, without which no one can be a believer.

And what is the way to God ? The way to God is *prayer*. Pray not to saints, pray not to apostles, pray not to prophets, but pray to God only. The importance of this first duty of prayer is clearly understood in Islam and provided for by the appointment of times of prayer, so that at no portion of the day may the world oppress, but the memory of God may ever be refreshed in the heart.

The times of prayer each day are five : in the early morning before sunrise ; a little after midday ; in the later afternoon ; at the time when the sun has just set ; and in the early night (before midnight).

And, following prayer, *Fasting* is ordained upon the Faithful, who follow the way of God, the way of Islam. Jesus (May the peace of God abide with him !) fasted ; and was there ever any prophet who fasted not ? And was there ever any pure-hearted one, who sought God in living reality, who fasted not ? Who did not assume complete control (by the Grace of God) over the powers of the body ? Fasting benefiteth the body, but more the soul, clearing the vision of the soul towards the apprehension of God (Whose Name be praised !).

ISLAM

Now the guidance given to Muhammad the Prophet is *The Glorious Qur-án*, the Light of the Faith, wherein is set forth the praise of the Almighty, the Merciful. The Qur-án is the distinction between right and wrong, a guidance to the Faithful, both to this life and to the next, dealing with things seen and things unseen. If you would understand and enter into the peace of Islam, read in the Qur-án for yourself. There are explanatory translations in English. The sum totality of mankind cannot eschew social life, and live as monks, hermits and nuns, wherefore, as practical life is not to be avoided, but to be faced, clear guidance is given in the Glorious Qur-án, how a man may live a social life in the way most pleasing unto God.

Of things pleasing unto God, and increasing a man or woman in nearness to God, *Almsgiving*, or practical benevolence, is highly stressed by Islam. Give unto the near of kin, the wayfarer, the orphan, the widow, the distressed. Turn not aside him that asketh thee. Almsgiving is of two kinds, (1) a fixed rate (*Zakat*) levied upon the abundance of the rich for the benefit of the poor, and (2) at one's personal discretion and inclination, out of what one can afford. Give alms both secretly and also openly, but that given in secret is better.

Now, finally, in this second and practical part of Islam, we must mention the institution of *Pilgrimage* (Al-Hajj), for, in the yearly Pilgrimage to the Holy City of Mecca, there is a downright declaration of sincerity, and a definite realisation of world brotherhood, a brotherhood that is no dream, no unattainable ideal, but an accomplished reality. Discarding the pomp of the world and the inequalities of wordly position or riches or of poverty, the Faithful assemble, robed alike in the Pilgrim's garb of white, and perform the celebrations at the Holy Shrine, the Kaaba. Members of widely differing races assemble together in concord and equality in the sight of

God, as one peaceful family, even addressing one another as 'brother,' 'sister,' 'father,' or 'mother.' Surely unto Him shall all peoples be returned !

And now to conclude. It is, I feel, widely imagined that Islam is an "Oriental religion" and adapted only to the Oriental mould of humanity. To this I would strongly demur.

First I would ask, what great world religion is there that has not arisen "out of the East"? With the spread of knowledge and diffusion of friendship and understanding between the East and the West, humanity is awaking to the reality of the brotherhood of humanity in the worship of One, Ever-Living, All-Powerful, Most Merciful Lord ; while the adopting of Islam and the performance of the Pilgrimage to Mecca in recent years by English people of such rank and standing as Lord Headley, and, later, Lady Evelyn Cobbold, are a standing testimony that Islam is a practicable religion for English people.

Within the space of so brief an article, it is impossible to give an adequate account of Islam. We feel there may be readers desirous of information concerning questions relative to Islam, which we have not dealt with adequately, if at all. We would therefore refer such readers, desiring fuller information upon modern Islam in England to THE IMAM OF THE SHAH JEHAN MOSQUE, WOKING, SURREY.

OUR NEXT NUMBER

The month of Ramadhan begins this year on December 19th. As usual our staff will avail of our subscribers' courtsey, and we will issue a double number for January-February 1934.—ED. R. I.

THE QURANIC THEORY OF MATTER AND LIFE

BY M. F. B. SHAIKH, B.A.

There are two contending views which are very popular among philosophers about the nature of the universe. The one starts with matter and holds the universe to be material, and everything that exists in it is either matter or the emanation from it. The living organisms according to this view are made up of fine matter, and mind which is found in the more developed living organisms is "an idle and superfluous by-product" which "crops up at a certain stage in the course of material processes." This view is known as materialism. The other holds matter as an illusion, and that the universe consists of independent spiritual entities. The external world is the creation of the mind. It is projected from the mind. The mind alone exists. It is the only reality. This view is strictly opposed to materialism; and nips materialism in the bud by denying the existence of matter. This view is called Idealism.

Neither of these views is correct. There are objections against each, with which it will be out of place to deal here. Suffice it to say, that the universe is neither matter nor mind alone. Each view is a half-truth.

We shall now see what the Holy Qur-án has to say about the nature of the universe and about matter and life. The fourth verse of the thirty-second chapter says:

Allah is He Who created the heavens and the earth and what is between them in six periods.

The second verse of sixth chapter runs:

He created you from clay.

The ninth verse of thirty-second chapter states:

Then He made him (man) complete and breathed into him of His spirit, and made for you the ears, and the eyes, and the hearts.

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In the first of the above quoted verses we are told that God created the universe. In the second we are given that prior to the creation of man matter existed. It did not exist independent of God. It was created by Him, and the third says that God breathed into him his own spirit, *i.e.*, life or mind.

Thus the Holy Qur-án formulates a principle which will be accepted by all rational men. God is the First Cause of matter and life. Matter goes on evolving till a stage is reached when matter is made complete, and in matter favourable conditions are created for the reception of life, and God puts into matter His Spirit. God created matter and spirit or mind. So the universe, according to the Holy Qur-án, consists of matter and mind or life. The Holy Qur-án does not leave matter and mind hanging in the air without any thread to support them, but connects them with God. If we suppose matter and mind as two independent and self-existing realities, it will be atheism in the first place and dualism in the second. The Holy Qur-án came to establish the unity of reality in Allah, and therefore it has no place for duality of matter and mind. The unity of reality is wonderfully maintained throughout the Holy Qur-án.

The point, which we should not pass unnoticed, is that matter is not the direct creation of the Almighty. It emerged in the process of evolution. In this connection the great Muslim Missionary of our modern times, the late Al-Haj Khwaja Kamal-ud-Din, says :—

It was light created by the Lord and not matter that in the beginning gave birth to the Heavens and Earth, and science has come to the same conclusion. It says that energy becomes converted into light, which in the course of evolution, passes gradually through various worlds—gases, nebula, stars, electrons, atoms and molecules—before it turns into matter. It is in the seventh generation that elements—mother of matter—become created and pass through many stages of growth until matter itself is born in the long run.

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Again Madame Blavatsky in her book *The Secret Doctrine* expresses the same view. She is one of the founders of the Theosophic Movement. While commenting upon and explaining the mystic and theosophic meanings of the Slokas, she writes that everything is created from Light. It was the *Word* or *Logos* that created light out of darkness and the universe out of light. The theosophic view about the creation of the universe is similar to Qur-ānic view. It is old wine put in new bottles.

If we postulate that life is *not* "an idle and superfluous by-product" which "crops up at a certain stage in the course of material processes" there arise two possibilities for our consideration.

The first is that life is present in matter *ab initio*. Matter and Life exist together since their creation. Close observation of matter and life leads us to the conclusion that wherever there is matter, there is life, and *vice versa*; but the conclusion is untenable in the light of scientific and biological discoveries. It in no way authorises us to posit that Life resided with matter from the beginning, because at the present stage of evolution we see life and matter existing together. We still speak of organic and inorganic, living and non-living matter which means that there is matter without life. The Holy Qur-ān has a final word to say in this idea. The thirty-third verse of the thirty-sixth chapter: "And a sign to them is the dead-earth" conveys the same idea. The "dead-earth" in the above verse signifies matter without life. The next question is whether there was life without matter. The Holy Qur-ān says "and breathed into him his own spirit." The "spirit" or life was apart from matter. It was existing without matter, and when life was injected into matter that matter got life. Again the life after death, according to the Holy Qur-ān, is a life of a soul—non-

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material life. The next world is a world of souls, "spirits" or "minds." This view of the next life enables us to state that life does exist without matter. So there is matter without life and life without matter.

The second possibility is that if life was not present in matter *ab initio* then life must have been introduced at a later stage of the evolution of matter, as to-day they are existing together. Science tells us that the universe was at one time lifeless and dead. Our planet at one time was a "mass of molten material," and the existence of life upon such a planet seems an impossibility. In such a case, life must have been ushered in. Matter was made a vehicle for the expression of life. The onward march of evolution of matter created favourable conditions for the introduction of life into matter. The following Qur-ánic verse gives the same view: "He made him complete and breathed into him his own spirit." "He made him complete" means that God created favourable and suitable conditions, and "breathed into him his own spirit" means that God introduced life into matter. God made half of man, *i.e.*, matter, complete and introduced life, thereby completing the other half of man. Man may be taken as representing the whole living organism. Thus, according to the Holy Qur-án, life was introduced in matter at a later stage of evolution. This view is cherished by modern scientists and biologists.

Thus Islam refutes Materialism and Idealism and chalks out a new path. The principle that Islam puts forth is that Matter and Life are the contents of the universe. They are not ultimate principles as supposed by Hindu religion, but they are dependent upon God; and that life was introduced into matter in the course of evolution.

LIFE AND MISSION OF JESUS

BY MUHAMMAD YAKUB SUFI

(Continued from Vol. XXI, page 402.)

When called upon to account for his blaspheming the established order, and (charged falsely) to have ascribed to himself the title of God, Jesus replied by reference to the sacred books in which they could not deny that the "divine name was sometimes ascribed to beings of an inferior rank, how much less therefore indignant would they be at that sacred name being assumed by him," which shows that the divine attributes which Jesus assumed were by inference from this common use in the Hebrew sacred literature than as referring to any special gift from above, otherwise there was hardly any palpable necessity for him to take shelter under the Jewish sacred books, which, as Christian apologists make us believe, he came to supersede.

Finding his explanation not satisfactory to his hearers Jesus returned once again to the district beyond the Jordan, seized apparently with the fear that a similar fate as that of John the Baptist awaited him. We need not dilate upon the situation created by his preachings, the more he preached the more he roused the Sanhedrin to opposition, till he closed the scene of this part by making a "valedictory promise" to his followers that his religion will not die with his death, but that his place will be taken by a "*mysterious* comforter who will teach, guide and reconcile (the differences) which now divide each individual from the other and Nation from Nation."¹

The word "*mysterious*" before the "*comforter*" never occurs in the old version of St. John's Evangile in Greek, and want of space compels me to forego the quotation of the original in full, but I will quote one

¹ History of Christianity, by Milman, Vol. I, p. 287.

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expression therefrom. The words used are "allon kai Parakletos doosai umin" which are thus translated in a Dutch Bible "en Hij zal u eenen anderen Trooster geven." The words *allon* (Greek) and *anderen* (Dutch) clear up the whole sense, rendering it "other than myself" which is just the equivalent to "another prophet after me" (comforter=Ahmad). In an edition of the Greek Bible of 1865 the following note appears on the word "Parakleton (*παράκλητον*)—One who is called in to aid ; one who pleads any one's cause ; an advocate, a helper." To force it to mean the Holy Ghost is simply a perversion of the language. One of the various names of Muhammad is also *Shafi'*—an advocate, a helper. The Christian historian (Milman) by substituting "mysterious" for "another" has rendered a great disservice to history.

Away from the prosecuting Jewry Jesus further retired to an enclosure in the garden of Gethsemane, his customary place of retreat well-known to his disciples. Here he was on a perpetual vigil, while his followers lay dead sleep around, passing a part of the night in devotion.

He returned again to his sleeping companions, evidently to impart to them some perturbations of his own mind and seek some consolation in their advice, but was pained to find them always unavailable. The whole scene of his pending trial, nay, his very end appalled him, and all this allowed him no rest.

He once again prays to the "Almighty Father to release him from the task which, although of such importance to the welfare of mankind, is to be accomplished by such fearful means." Further commentary on his character is to be read in the "sweat that falls *like* large drops of blood to the ground" as the hour of trial approaches. It was now about mid-night, and the stillness that spread all round appears to have had a galling effect on the mind of

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Jesus, for he could no longer forbear to see his followers enjoy sweet slumbers, while he was himself in such a terrible stage of mind. He rudely woke them up and told them to prepare for the inevitable, but all this fell upon incredulous ears, for his disciples were still supposing that "his unbounded power" would secure him from any untoward attempt of his enemies, "when lo! and behold the garden was filled with armed men, gleaming with lamps."

Judas had done his work either to try his master or for some nefarious gain. Peter drew his sword, but was repressed, and the whole scene in the Bethsemane Garden closed with Jesus being led prisoner to the courtyard of Criaphus to stand his trial.

Here new experiences awaited him. He was left severely alone. Even Peter, his fiery disciple, who had obtained an admission into the Hall, denied him and sought his own safety in a false oath. Thus abandoned at the hour of greatest need Jesus once more turned his eyes towards his disciples, but Peter, counting upon his own interests, hastily "retreated from the sight of his Master" providing "a proof certain in this as to the effect Jesus' long teaching had wrought upon his disciples."

The crucial moment had now arrived. The High Priest had succeeded in working up the popular feeling against Jesus which clamoured for his execution, but rather from fear "to assume the power of life and death without the royal sanction" or in view of the sanctity of the season, the High Priest (in fact the whole of the Sanhedrin) wished to save himself the ignominy of putting to death an innocent man. The matter was referred to the Pilate who, under the humane influence of his wife, was convinced of the innocence of Jesus, but felt unable to save him. In his confusion he referred to Herod, who already smarting under the crime of murdering John, the Baptist, for

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a dance, sent him back to the Pilate. This renewed the embarrassment of Pilate, who after many endeavours to do a good turn to Jesus, yielded to the madness of the people after appealing to them in vain to choose between the prophet of Nazareth, whose guilt was not proved, and Barabbas, a condemned insurgent.

Jesus was next made over to the Roman lictors, and the treatment he received at the hands of the Chief Priest, the mob and the Roman soldiery need hardly be recapitulated here. Suffice it to say, that the Law had its usual course, and the man of God, at whose command at one time trees dried up and rivers became fordable, etc., etc., met his death "magnanimously on the cross" (what this magnanimity consisted in, is for the Christian apologists to say) uttering the words of the 22nd Psalm—Eli, Eli, lima sabaktani—drowned in the taunting allusions to his Messiahship and the royal title he was pleased to assume in all his addresses to the public.

The only conclusion one can draw from the above sketch, according to Lessing, may be given in Lessing's own words ".....und so wird Christus der erste Zuverlässige practische Lehrer der unsterblichkeit der seele"¹ which totally denies him the roll of a Messiah, which was prophesied of "another."

¹ "And so was Christ the first certain practical teacher of the Immortality of Soul." I can hardly understand his *zuverlässige* (certain) since the knowledge of the immortality of soul was common among the Assyrians, Babylonians and Egyptians thousands of years before Christ.

CORRESPONDENCE

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THE IMAM,

The Mosque, Woking, Surrey.

DEAR BROTHER IN ISLAM,

Assalamo alaikum wa Rahmatullahi wa Barakatohu.

In the August number of the *Islamic Review*, there is a letter from C. J. T. In it he requests for a copy of the Holy Qur-án in English. If he has not already received one, will you please send him a copy and inform me of the cost that I may send you the amount by the return of post. If he or any other inquirer would wish to correspond with one who has been a Muslim since 1891 and who made the first pilgrimage in 1893 openly as an English Muslim, and who has spent many years studying the Holy Faith in Arabic through the Qur-án and Hadith, you may give my address.

With prayers that the Guider, the Merciful may guide your good works.

I remain,

Your well-wisher and Brother in Islam,
(AL-HAJ) ABDULLA F. WILLIAMSON,

THE IMAM,

The Mosque, Woking.

FOPSHAM.

DEAR SIR,

I have been wanting to write to you for some time to thank you for your great kindness to me in lending me books, and at last I am doing so. I have been wanting a good copy of the Holy Qur-án for some time for my own, so at last I have managed to get the money to buy the copy you so kindly sent me, also for the other book¹ which I found very stimulating to serious thought. I am not often able to afford myself books other than the formal study type as my pay is not very much as yet, and a small wage does not go very far as I am married. I must thank you for a piece of very real help. A few weeks ago the "Daily Express"

¹ *Islam and Civilization* by the late Khwaja Kamal-ud-Din.

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printed an article on Islam called "What.....millions believe." Many of my friends read that article, and of course as I never keep my views secret, not being ashamed of them, they very soon tackled me on the old, old bone of contention, Islam's treatment of women. I backed up my views with such texts from the Qur-án as I could find at such short notice to prove that Islam is the one religion that has always advocated the better treatment of womenkind; and reminded them that whereas a married woman in Islam is allowed her own property in England that very wise measure has not been in force such a very long time. I was delighted to see your letter published the next day telling the readers of that paper the truth. It seems that the world has a very poor idea of Islam due to years of bias and mis-information. Many of those I speak with, in fact the great majority, seem to think much as I do, that whereas they do believe in God, few of them, those who have really given the matter very sincere thought, really accept the belief that Christ was divine. I think there is very little atheism in the world to-day, but a lot of what they call agnosticism and rationalism does exist. Often you hear people say that they believe certain things only in the Christian religion, and they call themselves "broad-minded Christians." But in fact all the time their views are in accordance with the Islamic faith. They have a kind of feeling that it is something foreign and not for English people. Perhaps there is a little of the "right little, tight little island" feeling about, as not many seem to have the "world-unity" feeling, but rather, a lot of the Victorian jingoism. I am afraid it will not sound very patriotic of me to say so, but proud as I am of all that my countrymen have done in the past, I feel that it is patriotism that is the big "drag-back" to the progress of the world as a whole. I think that the Economic Conference was a very good case in point, as there were dozens of delegates, all ostensibly coming together for one purpose, the furtherance of world prosperity, but we all know that they were there for no such object; they were there for one thing only; each delegate was there looking out for a chance to do his own country a bit of good, and the whole thing was a glorified scramble with never more than a pretence of doing the best for the world as a whole. People do not seem to understand that as long as one nation is climbing under the present conditions, it is doing so at the expense of the other nations which it is trampling down.

It is a sad thing, after the terrible mistake of 1914, to see the world in such a turmoil. How much we sing of the brotherhood of the Churches, and the brotherhood of men, and then at each other's throats we go! I am looking forward to the chance of speaking to you in person one day, and I may manage to come up to Woking one week-end on the Saturday to see you. I so rarely get a chance to really exchange views with anyone else, and I feel that a chat with you would put me right in many little doubts. The

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idea of a God is so vast that it seems like being turned loose in a strange and beautiful country, where one would be in danger of getting lost while trying to fathom out everything. I find it is really surprising to sit down sometimes and see what you really do believe. I know that many a following sheep who follows a certain line of worship would get a surprise if only he was to do that.

How hard it is sometimes to be really honest with oneself, I wonder if we do not sometimes tell ourselves more lies than we ever do to other people.

Time is passing quickly, and I have a lot more letters to write. I must draw to a close now. Thanking you for the real help you have given me.

Believe me to be,
Gratefully yours,
H. E. P.

[Some of our new brothers in the fold are infinitely more anxious than ourselves for a new world of Islam. We doubt if there are many born Muslims who can think in such an interesting way in this matter as a young British Muslim here is doing now. For some reasons he does not like to advertise his name. We draw the special attention of our Muslim brethren to the following suggestions of his which are contained in his recent letter to us.—ED. *I. R.*]

DEAR MAULVI ABDUL MAJID,

I write to suggest what I regard, next to the conversion of China and Russia, the greatest requirement of the age. The Woking organization should circularize the officiating Imams of the principal mosques in all large Muslim towns, pointing out that the weakness of present day Islam as a world-force is due to lack of unity; that the enemies of Islam are in the ascendant because they are able to fight against Islam whose strength is scattered, that if all the now-easily broken twigs of Islam were bound together into a bundle breakage would become an impossibility, that the united power of 200 million Muslims directed towards any one goal would be a power at once irresistible and tremendous, such as no power on earth could withstand, that the brotherhood of Islam demands that every section should seek to aid the aims and well-being of every other section, suggesting—

(a) that in every Muslim country a monthly conference of Imams irrespective of differences of opinion be held;

(b) that the first of such conferences should nominate a delegate (or delegates, if opinion is not unanimous) to represent the views and wishes of that conference, which will be placed before such delegates from time to time;

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(c) that the delegates thus nominated by the Imams of every Muslim country, should sit in permanent session either in London or Woking, the body thus formed being known as the International Muslim Association ;

(d) that the I. M. A. shall consider continually the needs, wishes and desires of every section of the Muslim world, and shall by the recommendations of concerted action by all sections in Islam further the needs of any one section, which may itself be quite powerless ;

(e) that the cost of maintaining delegates be met by nominating bodies, *i.e.*, the monthly national conferences of Imams and be spread so that all mosques are contributors ;

(f) that the I. M. A. should welcome all ideas and suggestions for the furtherance of Islam, whether presented through delegates or by Imams ;

(g) that all Imams should undertake to make known by public addresses whatever may be communicated (*i.e.*, news, ideas, recommendations, etc.) to them by the I. M. A. ;

(h) that constant communication be maintained between the I. M. A. and the National Conferences, whose delegates should receive instructions from time to time, both from the nominating bodies and the I. M. A. ;

The consummation of such a scheme would place our fingers on the springs of power and would give us a position of enormous prestige. I would do everything I could to make the I. M. A. an outstanding success.

A. C. B.

THE SECRETARY,

The Mosque, Woking.

ADEN.

20-9-33.

DEAR SIR,

Aden is a British territory but almost the whole population are Muslims and the branch (of your Society) if organised would help the Headquarters much. There are in Aden like myself people who are particularly interested in Islam, and we are afraid that the hands of Missionaries who are working most energetically might be extended. At present they are working hard and have opened schools, but up to the present (we thank the Almighty) the conversions made by them have not exceeded the number of the fingers of the hand.

Yours sincerely,

M. K. K.

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TWENTY YEARS AGO

EMISSARY OF ISLAM¹

Following the announcement of Lord Headley's conversion to Islam we may expect very soon to hear even more sensational news of conversions in high places, according to Mr. Khwaja Kamal-ud-Din, B.A., LL.B., who is the man best in a position to know.

Mr. Kamal-ud-Din landed in England thirteen months ago to convert as many Englishmen as he can to his faith. He is a remarkable personality. After a successful and lucrative career in India as a lawyer, he has constituted himself the emissary of Islam in these islands, has come here at his own expense, started a monthly *Review*, and with three friends has taken charge of the Moslem Mosque at Woking.

Since he came he has frequently met and corresponded with Lord Headley, who contributes an article to the current number of his *Review*.

During the past few months he has delivered several lectures, including an address to "The Heretics of Cambridge" on the comparative merits of Islamic and Christian principles, and an address to the ladies of the Lyceum Club on the Position of Women from Judaism to Islam, in the course of which he elaborated the thesis that "the Lord Mohammad is the only vindicator of female rights."

Mosque and house are on the outskirts of Woking, buried away in a strange old corner of parkland that is dark with conifers. Here, in a large bare room, Mr. Kamal-ud-Din received me and explained his hopes for the religious conquest of these islands.

Mohammadanism, Mr. Kamal-ud-Din holds, is the religion of the future. He hinted at the remarkable developments shortly to come which I have mentioned.

Mr. Kamal-ud-Din spoke of our own missionary efforts in India and of the condition of things in England with the most scrupulous courtesy, but it was evident that he was not profoundly impressed with the state of our religious faith. He has made a few converts, but he explained his business is simply to lay a true, plain, unvarnished account of Islam before the people, and to leave their own hearts and conscience to do the rest. "But do not fall into the mistake of thinking that we are hostile to Christianity," he urged. "Our faith includes belief in the teachings of Jesus.—"
Manchester Dispatch.

¹ *Islamic Review*, December 1913.

WHY I BECAME A MUSLIM¹

Lord Headley in an interview with the *Daily Mail* representative said the following:—

“It is the intolerance of those professing the Christian religion which more than anything else is responsible for my secession. You never hear Mahommedans speak concerning those of other religions as you hear Christians talk of one another. They may feel very sorry that other persons do not hold the Mahommedan faith, but they don't condemn them to everlasting damnation because of a differing belief.

“The purity and simplicity of the Mahommedan religion, its freedom from dogma and sacerodotalism, and the obvious truth of it make a special appeal to me. The earnestness and the sincerity of Mahommedans, too, is greater than anything I have seen on the part of Christians. The ordinary Christian man puts on religion on Sunday as a respectable habit. When Sunday is over his religion is discarded for the rest of the week. With the Mahommedan, on the contrary, there is no distinction between Sunday and any other day. He is always thinking of what he can do in God's service.”—*Daily Mail*.

ISLAM AND OTHER RELIGIONS

BY THE LATE KHWAJA KAMAL-UD-DIN

All religions are a matter of history. If a man must look to some Holy Scripture for the light he has to receive from a religion, no religion should claim our allegiance unless its record is absolutely authentic. In this respect Islam seems to me to possess merits of its own. The Scriptures of all other religions have now been found, as is even admitted by their respective adherents, to be wanting in genuineness.

The Vedic verses are susceptible of contradictory interpretations: they have given rise to innumerable sects, who differ from each other even in the fundamentals of their religion while they all receive their inspiration from the same Book. The translation of the Vedas given by one class of Hindus is condemned by the others. The Bible is no more looked upon as the word of God.

¹ *Islamic Review*, December 1913.

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Even Rabbis and high dignitaries of church are to-day ceasing to believe in its authenticity. On the other hand, Al-Qur-ān, the Holy Book of Islam, is admitted by friends and foes to be the very words revealed to Muhammad. The Book has maintained its purity till now.

Now, whatever may be the worth of the teachings of a religion, I think, one cannot consider or accept its claims when its very source is of a dubious character.

We are constrained to come to the same conclusion as to the Founders of the various religious systems. We know nothing about the authors or recipients of Vedic revelations excepting their names. Similarly, the strictly historical aspect of the Lord of Christianity is not free from doubt, we know very little of him. Mary, we read, gave birth to the illustrious Nazarene; but soon after the event she and her husband fled from Judæa with the child; and after some twelve years Jesus is seen in synagogues finding fault with the Rabbis. Then the curtain drops again. Another gap of some eighteen years, and the Master comes back out of an Essenic monastery, and is seen on the banks of the River Jordan. But his ministry was too short for him to become our perfect specimen and guide in the manifold and divine walks of human life. A few sermons, a few miracles, a few prayers accompanied by a few curses are not enough to give humanity a religion. His movements are of meteoric character which presents few incidents of note and consequence, excepting his crucifixion. Moses was no doubt a great law-giver, an historic character, liberator of his nation from their bondage in Egypt, worker of wonders and performer of miracles, but not an example for practical purposes in real life.

The life of Muhammad is different. From the cradle to the grave everything of note in his life is narrated and preserved in a well-authenticated record. It is amazing

to find in him an assemblage of the best of characteristics so rare in others. One is at a loss to understand how he could unite in himself all the best qualities of different characters. He is meek and at the same time courageous ; modest as a maiden, but the bravest of the soldiers on a battlefield. While with children he is loved for his playfulness and endearing talk to the little ones ; when in the company of sages and old men, he is respected for his wisdom and far-sightedness. Truthful, honest, trustworthy ; a reliable friend, a loving father and husband, a dutiful son, and a helpful brother, Muhammad is the same man whether in adversity or prosperity ; affluence or indigence cannot change him ; unruffled in his temperament whether in peace or in war. Kind and hospitable, liberal in giving but abstemious for himself. In short, judge Muhammad from whatever angle of human character you will, and he is nowhere found wanting.

The character of Muhammad is perfect. His opponents cannot lay a finger on a single flaw in his private life. And whatever has been said against his public career in one or two things, involves really a matter of principle. They say he had more than one wife ; that he waged war ; that he did this, that, and the other ; but before we judge him in these matters we have to decide as to the validity of the principles under which he worked. If polygamy is a matter of necessity in certain circumstances and an economic measure sometimes, then why find fault with Muhammad, when all the great men and benefactors of humanity, especially in the world of religion, have all of them had more than one wife. As to the use of the sword, the whole world until now has taken the greatest pride in unsheathing the weapon. War has hitherto been an indispensable institution. A Prophet was needed to teach the world the true ethics of war, and who can deny the nobility of Muhammad in this respect? He

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unsheathed his sword only to crush evil and defend truth. With great care I read the accounts of every war waged by him, and they were all in self-defence.

There is something unique in this great man ; he is the only teacher among the noble race of prophets who brought his mission to success. Jesus was crushed by evil, and words of despair and despondency were on his lips on the Cross. Muhammad really crushed the serpent, but, just in the moment of his victory, when the real " generation of vipers " was at his feet, his character revealed another noble aspect—that of forgiveness. No student of history can read the account of the conquest of Mecca by Muhammad without bowing down to that great hero. He not only forgives his cruel oppressors, but raises them to places of dignity and honour. Who knows what Jesus would have done if he had achieved any victory over his enemies ? After all, he said that he had come not to send peace on the earth, but a sword. Moses, Ramchandra and Krishna, the other great teachers in the world of religion, disclosed not a gleam of mercy in their dealings with their enemies.

It does not take long to pass in review the various religious persuasions with their tenets and doctrines. Whatever may have been the original form of Hinduism, it is now one vast accretion of ceremonialism and sacrifice. In fact, there does not exist a definition of Hinduism wide enough to comprise all its sections and sub-divisions. Animism, element-worship, hero-worship, polytheism in its worst shapes, monotheism, though not in its pure form—all come under the heading of Hinduism. It possesses its philosophy, but it is a philosophy which has no bearing whatever on practical life ; it tries to solve certain riddles—for example, the problem of ultimate pain and pleasure, and here it speaks of the transmigration of the soul ; but all this is a species of mental luxury possessing no practical

advantage. Ceremonialism and sacrifices, no doubt, are not without their uses, but they are of secondary importance—a means to certain ends—whereas in Hinduism they have become essentials.

Judaism brought light and culture into the world, but in the course of time it, too, became merged in ceremonialism and sacrifice. The vice of ceremonial piety lies in the fact that when once a person has observed its demands he thinks himself to be better than his neighbour, no matter what crime he may commit. For this very reason the Brahmins in Hinduism and the Pharisees in Judaism considered themselves absolved of all the duties laid upon other members of society. Jesus did not come with a new religion, nor did he found a Church ; he was a Jew of the Jews. Jealous for the religion taught by Moses, he came to redeem the teachings of the Master from the formalism of the Pharisees. He had the courage to expose their hollowness and hypocrisy. In short, his aim was to reform Judaism, but his enemies would not allow him to do so, and so he failed in the end. Then St. Paul came on the scene, but instead of carrying on the work of Jesus, he grafted on the old faith something quite new and repugnant to it—the religion of the Blood and its grace.

It is called the “ New Covenant,” but it seems to me only a reappearance of old Paganism with a change of name and setting. The story of Christianity may be summed up in a few words : Man drowned in sin and God alienated from him and in anger. To appease His wrath He sends His own son to the world through a virgin’s womb. The son is brought to the Cross and pays the penalty for all human sin, thus washing away the sins of humanity with his blood. He dies for all, and then through his resurrection brings new life to mankind. This is the superstructure of the Pauline schism as it was never taught by Jesus.

But it is not a new revelation. It has now come to light that Jesus as portrayed by Paul and others as "the new Adam" is only the last of the virgin-born Sun-gods—Mithra, Apollo, Bacchus, Horus, Osiris, and others; all of them born at the first hour of the 25th of December.

Thus, centuries before the construction of the Christian Church, different countries had already evolved a system of religion which Christianity repeated word by word in the writings of the early Fathers. In fact, the Roman Catholic Church, the first church on Pauline lines after Jesus, is just a replica of the old cult of mystery; and Christian worship remains the sun-worship with all its old features. How can we stigmatize Paganism as a false religion when all its features did but forestall the official Church in the West?

Viewed from this stand-point Islam alone shines forth. It is a religion of action, of good morals and ethics; a religion simple and practical. The Islamic tenets are not dogmatic in their nature, they are reasonable and consistent with intelligence. They have a direct bearing on life.

Doubtless Islam is not free from some sort of formalities. Muslims also make sacrifice, but this is what the Holy Qur-án says:—

It is not righteousness that you turn your faces towards the East and the West, but righteousness is this, that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil)¹.

What a wonderful, decisive and bold statement! It brushes away ceremonialism completely. Islam has a few formalities, but they seem to be essential—one of them being the turning of the face, when in prayer, towards

¹ Holy Qur-án, 2: 177.

Mecca. It indicates the place that gave birth to Islam, and is hence a necessity ; but the above verse says that doing so *in itself* is not a virtue unless thereby we are helped to observe certain beliefs and actions which are there set out. In fact, Muslims turn their faces to Mecca to remember and renew the inspiration they first received from that sacred place ; and if turning our faces to Mecca in itself is of no value, then what of other ceremonial acts ?

Muslims do observe sacrifice, but not to appease Divine wrath. One of the objects is to " Feed the poor man who is contented, and the beggar."¹ This institution also supplies an occasion for being benevolent to others, and it is a symbol of the religion of Allah ; as the Holy Qur-án says, we have to submit to His will as the animals under the knife have to submit to ours. And then a verse on the subject in the following thundering words denudes sacrifices of the merits that had been attached to them by other religions—such as the propitiation of Divine anger :—

There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part ; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright ; and give good news to those who do good (to others)².

Christianity no doubt did away with all the ritual that Jesus observed himself, because his personal sacrifice, as they say, atoned for it and absolved the believers in the blood from the ceremonial burden. But another set of rituals and formalities entered into the Church as a legacy from Paganism, and the position is worse than before.

Though all the peoples in the world were respectively given a book for their guidance from the Lord, they are all lost to-day with the exception of the Vedas, the Bible, and the Qur-án. The two first scriptures are of a kindred nature, but the third exhibits an absolutely different character. The Vedas and the Bible speak respectively of some particular nations, the so-called " chosen people "

¹ Holy Qur-án, 20 : 36.

² Ibid. 22 : 37.

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of God or gods ; while the Holy Qur-án is neither a narrative of a tribe nor a story of any individual. It concerns itself exclusively with man in general. Man and his God is its chief theme.

After speaking of the creation of the world and man, the chief interest of the Hebrew Scripture lies in one particular branch of the human race—the descendants of Abraham through Isaac. It speaks of the migration of the Israelites from the land of Abraham, their settlement in Egypt. The Bible is a complete story of the rise and fall of the Hebrews, with Moses at their head as the lawgiver and bringer of good tidings of the coming race, and with Jesus, the last of the race, shedding tears of grief on the imminent fall. Just as the Holy Bible concerns itself with the Hebrews, so the Vedas speak of another race from Central Asia called Aryans, who crossed the River Indus and took up their abode in the western part of India. It speaks of their rituals and sacrifices, it refers to their fights with the aborigines of the country and the final victory of the former over the latter. Thus the two books are more or less a history of the two tribes, with the mention of religion and its accessories as a matter of incident. The Holy Qur-án, on the other hand, is purely a book of God's religion given to man. The elevation and progress of the human race or its degradation or downfall are the chief topics of the Arab Revelation. The Qur-án, doubtless, speaks of certain persons and certain nations, but such allusions are not the main object of the Book ; they come in by way of illustration. For example, the Book lays down certain principles and doctrines for human edification ; it warns man against the deeds that are sure to bring him to the lowest ebb ; it reads him lessons of morality and of ethics ; it speaks of spirituality and godliness ; and it is in elucidation of these teachings that it makes reference to events in the lives of certain men—prophets and their enemies—and nations.

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It is for this reason that the Qur-án has not generally given full accounts of the people thus alluded to. It is not a collection of stories, but a book of economic, moral and spiritual instruction.

Neither the Vedas nor the Bible seem to specify any object of universal interest for their revelation. God no doubt spoke to Moses at Sinai and ordered him to go to Pharaoh with a message demanding freedom for the Israelites. After the Exodus He again spoke to Moses and gave him the Ten Commandments; and Moses when in need of guidance goes to his Lord from time to time, and the Lord expresses His will for the guidance of His people. Similarly, whenever the chosen people are in difficulty or in trouble, Jehovah sends His angels with words to meet the occasion. On the same lines we find various Mantras—hymns—in the Vedas revealed to the old Hindu *Rishis*. The Ten Commandments undoubtedly promulgate the lines of action necessary to form a society. But any human society desirous of keeping itself in a healthy condition could have discovered these principles even without the help of any revelation. Therefore, the Qur-anic Revelation is far above these primitive and temporal needs. It comes to raise man to the highest height to which he is able to soar. The first call that came to Muhammad in the cave Hira is a call for the uplifting of man in general. Muhammad was not called upon to serve his own nation, nor did the heavenly dove descend from above to choose the Son of God from among his fellow-countrymen. Muhammad is inspired to raise his fellow-beings, from the depth of degradation to the zenith of greatness. His first Revelation is :—

Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honourable, Who taught (to write) with the pen: Taught man what he knew not. Nay! man is most surely inordinate, because he sees himself free from want.¹

¹. Holy Qur-án, 96 : 1--7.

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Man is ordered through Muhammad to read, to cultivate the art of writing, for the spread of books and enlightenment, and to discover sciences not known before, thereby bringing humanity to a position most honourable, because his Creator is Himself most honourable and His creation should index the greatness of the Maker. Matter reaches its physical consummation in the form of man, and Nature cannot improve upon it any further. But the same matter evolves a new thing in the human frame—human consciousness, the sum-total of the passions, which when refined give rise to intellect, sentiment, sociability, morality, ethics, religion and spirituality. As a full-fledged man on the physical plane evolves from a clot of blood in the womb, so was human consciousness in “clot” condition at the appearance of Muhammad, who was deputed to show his fellow-beings the right path, as revealed to him by God, that will bring forth all that is noble and good in man.

This grand object the Holy Book takes for its revelation and makes mention of it in its very beginning.¹ When it defines the most exalted position which man is entitled to achieve, it also indicates the lowest degradation to which he may descend. In the story of Adam² the high and low conditions of man are defined. He is the vicegerent of God on earth. He is to receive homage from the angels of heaven and earth; but if he is led astray from the right path he will be deprived of the means that contribute to his happiness.³ With all our civilization we have not as yet attained the height which we have to achieve under the directions of the Last Book. We have not secured the position of being able to bring the sun and the moon into subjection.⁴ This is the goal which the Qur-án prescribes for us in our sojourn on the earth. In this connection the Qur-án further reveals to us that

¹ Holy Qur-án, 2: 5.

² Ibid., 2: 36.

³ Ibid., 2, sect. 4.

⁴ Ibid., 14: 32-33; 16: 12.

we possess the highest capabilities,¹ but as we have arisen from an animal state and carry with us certain carnal cravings, the Book warns us that our way to the goal is beset with difficulties. We are liable to be degraded to the lowest of the low,² and therefore we need guidance.³ This is another purpose of Qur-ánic Revelation. We are in the dark⁴ and we need a light, and the Book claims to be that light. Let St. Paul blackguard human nature; Islam says that we possess an immaculate nature at the time of our birth. Hell is the reward of sin, and heaven is reserved for those who leave this earth sinless. The child, who dies at its very birth, must go to heaven, under Islamic teaching, but he is foredoomed to hell according to Christian principles. In other words, heaven is our birthright under Islam. We may lose it by our subsequent misdeeds. But according to Christianity we are born for hell unless reclaimed by our faith in the Blood. Similarly, sin is a heritage according to Church belief, but it is an after-acquisition under Islam, and can be avoided.

Thus the sole object of Christian Revelation is to bring man out of the slough of sin up to the brink of virtue, but Islam finds man already on its banks at his birth, and comes to raise him to its highest flight that will bring him near the precincts of Divinity. The Qur-án is rational in its teachings, while the Hindu and Hebrew Books are dogmatic in imparting their messages. The Books speak of God, of angels, of resurrection, and the Last Day; of Divine messengership, and accountability for present actions in the hereafter; but they make no attempt to substantiate these verities by any intelligent arguments. But the Qur-án makes frequent appeal to our understanding and rational judgment. It draws our attention to various manifestations of Nature as evidence of what it enunciates. It would not ask its readers to accept any of its teachings, except on the strength of reasoning.

¹ Holy Qur-án 96 : 4. ² Ibid., 95 : 5. ³ Ibid., 95 : 3. ⁴ Ibid., 14 : sec. I.

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This is why modern science has only served to strengthen Muslim belief in the Qur-ánic truths. We are rational beings. Reason and logic play a prominent part in all our beliefs and persuasions.

Again, the first two revelations do not specifically speak of the articles of their faith ; each inquirer must gather them for himself from these Books. In the Christian Churches the task fell to the Church Councils. The Articles of the Christian faith as promulgated by the Fathers were collected in the Book of Common Prayer, and have been the object of successive revisions from time to time.

In Hinduism, want of a definite statement in the Vedas as to what were the articles of Faith in the Vedic religion gave rise to innumerable sects that differ from each other even in their fundamental tenets.

From such a fate the Qur-án has saved the Muslims ; for it has clearly laid down in various verses the Islamic articles of Faith.¹

Thus, according to the Holy Qur-án, faith which cannot be translated into action is no faith at all. Consequently, belief in something accepted as verity on the basis of a dogma does not come within the category of religious beliefs in Islam. In fact, dogmatic doctrines have no significance for a Muslim. Faith, however, in the Qur-ánic sense of the word, plays a most important part in moulding every human word or action. All our movements are the portraits of such of our concepts as are based upon sure and certain faith. Every item of our routine, however insignificant, is but a motion-picture of our belief in the existence or the non-existence of things. Any change in such a belief straightaway produces a change in the routine. Even a slight movement of our lips, or of any other portion of the body, springs from some belief or other. For instance, we cannot utter a word unless we believe in the audibility and articulation of the sound we make as well as in the ability of our

¹ Holy Qur-án 2 : 285.

hearer to hear and give to our words the same meanings which they convey to us. Similar belief is always present in our mind concerning everything that emanates from us. This emphasizes the importance of a vigilant and wise choice of faith in every avenue of our existence, since soundness of action follows soundness of belief, and more especially is this so in our religious beliefs, seeing that no other belief approaches them in strength and in influence on the ordering of our life.

Every religion lays down certain articles of faith as its basic principles, demanding from its adherents an implicit faith therein. These basic principles may or may not appeal to our intelligence, or serve any useful purpose for us in this life, but it is nevertheless claimed for them that they possess unique merits in securing salvation and happiness in the life beyond the grave for those who hold them.

As to that life, almost every religion strikes the same note. Faith in tenets diametrically opposed to each other in teaching have by different religions been invested with similar merits that are to accrue to the believer in his life after death. If a faith in the divinity of A and B, for instance, brings salvation to the believer according to one religion, it dooms him to everlasting punishment, in the life to come, according to the other. No religion, on the other hand, has any decisively logical support for its assertions. No one as yet has returned from behind the veil to bear witness to the truth of his faith. Under these circumstances one is forced to conclude that a religion's claim for belief in its doctrines should never be heeded, unless those doctrines satisfy our intelligence and have been tested in the crucible of utility as regards our present life. A plunge in the dark is a dangerous proceeding, but it is infinitely more dangerous to believe in things that not only have no bearing on our present life, but sometimes are actually harmful in their effects on the building of our character.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL.

DEAR BROTHER-IN-ISLAM,

Assalamo-Alaikum,

Charity, if properly collected and used, would meet our various needs. Some of our brethren have not realised the importance of this institution, but most of us, though liberal in various other ways, are still negligent of this duty. The Holy Qur-án and the Prophet, (May the peace of Allah be upon his soul) lay special stress on the institution of *zakat*. The Book also says that the life of a nation depends upon alms-giving. It further lays down some eight objects to which the Muslim should apply his *zakat*. The sacred words are as follows:—

Alms are only for the poor and the needy, and officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debt and in the way of Allah and the way-farer; an ordinance from Allah; and Allah is Knowing, Wise.—Holy Qur-án; 9 : 60.

These words clearly show that 3/8th of the *zakat* i.e., the 3rd, 4th and 7th items, should go towards the propagation of Islam, because the success and prosperity of our nation, according to the Qur-án, depend on our taking up this sacred work. It says:

And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful—Holy Qur-án; 3 : 103.

Now, unfortunately, even the money of those Muslims who give *zakat*, is generally wasted, instead of being utilized, because it goes into undeserving hands of professional beggars and pseudo-religious men, who are mere parasites of the Society. Of course, we should have sympathy for such of our brethren as are really in distress and should try, as far as we can, to give them relief. But while doing so we must also bear in mind that the needs of Islam as a whole are far greater than those of individuals and that the hardships of our community are only increasing the distress of the individuals.

THE WORKING MUSLIM MISSION, was established for the propagation of Islam some twenty-one years ago, and it has not only succeeded in converting good many Englishmen and other Europeans in different parts of the world, but has also rendered the most important service of changing the ideas of thousands of them about our religion. It is a Mission which is known throughout

the world and on account of the good services it has rendered to the cause of Islam, it has enlisted the sympathies of all the well-wishers of our faith.

A great son of Islam, the late Khwaja Kamal-ud-Din, laid down his very life for the cause. The mission he founded must not be allowed to die for want of funds. The administration of the mission is in the hands of a Board of Trustees who belong to different schools of thoughts. The Trustees are following the example of the late Khwaja by preaching Islam, pure and simple, as it was ushered into the world by the Holy Prophet. I would, therefore, request you to see that when carrying out the commandments of the Holy Qur-án as to the payment of *zakat*, a portion is set apart by yourself, your friends and relatives for THE WOKING MUSLIM MISSION to be spent in the noble cause of Islam in the West.

Need I say that the best way to preach Islam in Europe and elsewhere is the dissemination of Muslim literature. Our efforts in this respect have been most successful. We can do wonders within a short time if we have enough of money to distribute Islamic literature broadcast.

In bringing this letter to a close, I would once again impress upon you the following facts :

First, the Holy Qur-án has enjoined upon us the spread of Islam. Secondly, the Book has laid *zakat* upon us as a duty, and demands from us the spending of a large portion of it in the propagation of Islam. Thirdly, the Woking Muslim Mission is now decidedly a success, and the more it is helped the wider will be the range of its activity. Fourthly, by helping the mission you will assert unequivocally that sects are unknown to Islam.

Yours fraternally,

ABDUL MAJID,

Imam,

Shah Jehan Mosque, Woking (England).

ALL REMITTANCES TO BE MADE PAYABLE TO THE FINANCIAL SECRETARY, THE WOKING MUSLIM MISSION AND LITERARY TRUST, AZEEZ MANZIL, BRANDRETH ROAD, LAHORE, PUNJAB, INDIA.

THE MUSLIM SOCIETY OF GREAT BRITAIN

(4, CORK STREET, PICCADILLY, LONDON, W. 1.)

OBJECT: That the object of the Society shall be the propagation and promotion of Islam, and that it shall endeavour to form a real Brotherhood whereby Muslims from all parts of the world may meet and interchange ideas; and by these means obtain a closer knowledge of the various countries and their need, thus establishing a closer union of action and ideals.

EXECUTIVE COMMITTEE:

W. B. Bashyr-Pickard, Esq., *Chairman*.
Habeebullah Lovegrove, Esq., *Vice-Chairman*.
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Salim Babonau, Esq.
Maulvi Abdul Majid, Imam, The Mosque, Woking.
Sirdar Ikbal Ali Shah.
I. I. Kazi, Esq.

RULES AND REGULATIONS.

1. That the name of the Society shall be "THE MUSLIM SOCIETY OF GREAT BRITAIN."
2. That its headquarters shall be in London.
3. That it shall have Patrons and Presidents.
4. That the members having voting powers shall be Muslims.
5. That the officers shall be Muslims.
6. That the membership subscription shall be 5/- per annum.
7. That Associate Members (non-Muslims), having no voting power, may be elected on the payment of an annual subscription of 5/-.
8. That neither nationality nor sex shall form a bar to membership.
9. That the Annual General Meeting shall be held in October.
10. That five Members, in conjunction with the Executive, shall constitute a quorum.
11. That the votes of Members, whose subscriptions are in arrears, shall be null and void at General Meetings.
12. That the Members undertake to further, at all times and in all places, the interests of the Society by such means as they may have at their command.
13. That the Secretary and Treasurer shall be nominated by the Executive Committee and elected annually by the Members.
14. That the Committee shall be elected annually by the Members.
15. That the Committee shall be deemed to have the implied sanction of Members in the determination of questions of policy.
16. That the Executive Committee shall consist of the Chairman, Vice-Chairman, the Secretary, the Treasurer and two Members.
17. That Committee Meetings shall be held quarterly and at other times as and when necessary.
18. That the Secretary must convene a General Meeting within ten days of the receipt of a written requisition signed by twenty Members.
19. That local Associate Societies may be formed and that other Muslim Societies may be mutually affiliated to the Society.

SUBSCRIPTION FORM.

To the Treasurer, THE MUSLIM SOCIETY OF GREAT BRITAIN,
4, CORK STREET, PICCADILLY, LONDON, W. 1.

Dear Sir,

Please enrol me as a Member/Associate Member
of the Society for which I enclose 5/-.

Name..... (write legibly).

Address.....

N.B.—Muslims can become Members, and friends of Islam, Associate Members.

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